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**W**E have already referred to the White House conference of May on the conservation of the natural resources and the prevention of waste. The conference is to have palpable and substantial results. It would have done much had it merely awakened popular interest in the many-sided question, but it has actually done more, much more.

In the first place it has not only emphasized the need of constant and amicable coöperation between the states and the federal government, and of the states among themselves, but it has served to bring out the truth that the difficulties in the way of such coöperation while great, are not what many have thought they were. Secretary Root, in a speech on the duties, powers and opportunities of the states, made these points:

"Now the states in the exercise of their sovereignties, in the exercise of the powers reserved to them, rest under the same kind of duty—a duty that forbids the people of any state to live unto itself alone. The constitution of the United States prohibits the states from making any agreement with each other without the consent of congress, but you can make any number of agreements with the consent of congress.

"Why should not the powers that are reserved to the state sovereignty be exercised by those sovereignties with a wise regard for the common interests? It is high time that the sovereign states of the union should begin to perform their duties with reference not only to their own individual local interests but with reference to the common good. I regard this meeting as marking a new departure—the beginning of an era in which the states of the union will exercise their reserved powers upon a higher plane of patriotism and love of country than has ever existed before."

If the states have the wisdom and the earnestness required by the great task, coöperation under the supervision

and with the sanction of Congress will assume many forms in the near future. It will be resorted to in forest preservation, in the control of rivers, the construction of dams and reservoirs, the reclamation of swamps, the prevention of pollution, the proper utilization of water power, and so on. Already several projects have been suggested that require the concerted action of several states; more will follow.

The conference has also indorsed the principle for which Mr. Roosevelt has contended in connection with coal and oil lands owned by the nation and with grants of water power. It has declared that such wealth should remain a common heritage and not improvidently turned over to privileged interests and monopolies. Land scandals, the reckless destruction of forests, perpetual franchises that have made fortunes for the few at the expense of the nation—these are among the phenomena that render it necessary to adopt a systematic policy of conservation—conservation not merely in a physical and material, but also in a politico-economic sense.

There had been considerable talk of making the conference permanent, of creating "a House of Governors" that should meet annually for the exchange of notes and thoughts on questions of common concern. On this question the White House Conference took no action, believing it premature. It was decided to hold another conference next year, however, and then future steps will be considered. Meantime it is certain that the discussion at the conference will make for care, sobriety and deliberation in everything pertaining to our national resources. The principles of the movement are better understood; the application of them by legislatures and executives will be appreciated and supported by the public. The resolutions adopted by the conference are very comprehensive, and as they admirably state the scope of the "conservation" problem, the following two paragraphs may be reproduced here:

"We declare our firm conviction that the conservation of our natural resources is a subject of transcendent importance, which

should engage unremittingly the attention of the nation, the states and the people in earnest coöperation. These natural resources include the land on which we live and which yields our food; the living waters which fertilize the soil, supply power and form great avenues of commerce; the forests, which yield the materials for our homes, prevent erosion of the soil and conserve the navigation and other uses of our streams, and the minerals which form the basis of our industrial life and supply us with heat, light and power.

"We agree that the land should be so used that erosion and soil wash should cease; that there should be reclamation of arid and semi-arid regions by means of irrigation, and of swamp and overflowed regions by means of drainage; that the waters should be so conserved and used as to promote navigation, to enable the arid regions to be reclaimed by irrigation, and to develop power in the interests of the people; that the forests, which regulate our rivers, support our industries and promote the fertility and productiveness of the soil, should be preserved and perpetuated; that the minerals found so abundantly beneath the surface should be so used as to prolong their utility; that the beauty, healthfulness and habitability of our country should be preserved and increased; that the sources of national wealth exist for the benefit of all the people, and that the monopoly thereof should not be tolerated."



## Navies, Defence and Greatness

In connection with the arbitration movement it is instructive to refer to the recent controversy over the proper naval and defence policy for the United States. The President and a minority in Congress demanded appropriations for four new battleships, their argument being that preparedness for war is the best guaranty of peace, and that in view of the naval plans of the other great powers it has become necessary for us to strengthen and enlarge our own navy. Additions to the army have also been proposed and advocated on the same general grounds. But a majority in each branch of Congress firmly opposed the program and voted for only two new battleships, first because of the deficit in the Treasury for the year and need of economy, and because many believed that we are safe without a huge navy.

Incidentally Representative Towney of Minnesota brought to the attention of Congress and the people some striking figures of comparative national expenditures on

army, navy, pensions and defense generally. Here is the table:

Country.	Amount.	Per cent of revenues.
United States .....	\$384,801,059	67.5
England .....	299,925,821	52.5
France .....	231,941,123	32.2
Germany .....	248,733,220	42.9

These figures show that "military burdens" are actually heavier, absolutely, in the United States than any one of the European countries described as "armed camps." Of course, we are rich, young and far better able to bear such burdens, but that does not affect the question of policy.

That question is one which must be seriously considered in the future. And the average citizen has two theories, two points of view, to choose from—that which insists that the greatest economy lies in "full insurance," in so preparing ourselves for war that no power will ever dream of attacking us, and that which asserts that justice, peaceful diplomacy, fair dealing and high standards are our best defenses, and that huge navies and armaments tempt to aggression and "swash-buckling" and increase the chances of war instead of lessening them.



### More Victories for Arbitration

We have drawn attention to the several arbitration treaties which our State Department has negotiated and which the Senate has ratified. Today Germany is practically the only advanced first-class power with which we have no such treaty. A convention with England has been added to the number, as well as one with Japan. The latter treaty is the most significant of all, for several reasons. In the first place, Japan is an Asiatic and pagan power; in the second, she is a new member of the great family of nations, her civilization being acquired and recent. In the third place, she has had friction ever since the Manchurian war with China, with the United States, with England, or rather with



British merchants and exporters, and with others interested in far-eastern commerce or in the question of Asiatic immigration.

Only a few months ago, indeed, there was much excited talk in this country of probable war with Japan over the coolie immigration question. She was supposed to object to any exclusion of her laborers, to any discrimination whatever, and feeling ran so high that any case of personal violence, any untoward incident, to say nothing about such a dispute as the San Francisco school episode occasioned, might have precipitated serious trouble. Today not only are all difficulties adjusted, but we have a general arbitration treaty with Japan which removes practically all danger of conflict in the near future.

The text of all the treaties is substantially the same. They provide for arbitration of all controversies of a legal nature or such as arise under the interpretation of conventions. Questions of vital interest, sovereignty, or honor are excluded from the scope of the treaties. It may seem and to some cynically-minded writers it does seem, that the treaties are of very little value, since war rarely results from technical, legal or other "non-vital" controversies. This, however, is entirely erroneous. As Secretary Root said in his speech at the recent laying of the corner stone of the American Temple of Peace, the structure that is to house the Bureau of American Republics at Washington, "the matters in dispute between nations are nothing, the spirit which deals with them is everything." And, as he went on to say, no question is so grave and threatening that it cannot be settled peaceably if both or all parties really desire peace, and no question is so trivial that it cannot be made the pretext for war if either of the parties wants war and hopes to gain something by it. "Vital" questions have been arbitrated—witness the Venezuelan boundary question which the United States raised against England under the Monroe doctrine. Trifling questions have led to war again and again, thanks to treacherous di-

plomacy, cunning and greed. The essential thing is to foster a peace sentiment in the world, to educate the public in each country to rely on reason and arbitration, to frown on sensationalism and foolish prejudice, to demand justice in international relations. The arbitration treaties are both a cause and an effect of the great peace movement. They could not have been negotiated ten years ago; they are easily concluded today. They will pave the way for further peace victories, for more comprehensive treaties and a deeper, firmer anti-war sentiment.



### The Biggest and the Tiniest Republics

An incident to be recorded with interest is the ratification by the Senate of the United States, the greatest republic in the world, of a treaty of extradition with San Marino, the smallest and oldest of the existing republics. San Marino is too simple, old-fashioned and quiet to care to offer a refuge to defaulters, embezzlers and other enterprising criminals, but in the absence of a treaty such fugitives from American justice might have claimed its hospitality.

San Marino is independent though under the general protection of Italy. It is in the northeast of that kingdom, and only about nine miles from Rimini. Its area is 38 square miles, its population is a little over 11,000, and its military force consists of 38 officers and 950 men. It has no public debt, and its annual revenue, balanced by the expenditure, reaches the total of \$60,000. It is governed by an elective council of 60 members, a small council of 12, and two regents, the last-named being appointed every six months from the membership of the larger council.

This form of government has changed little in a thousand years, and if happiness, as some say, is the condition of freedom from happenings, changes and sensations, San Marino has been a very happy little state.

The world has witnessed many tragic and other changes since the San Marino republic was founded (by a pious mason from Dalmatia, it is traditionally held). But its independence has been respected, and not even Napoleon, in overturning states and distributing power, coveted its territory. He left it, he is quoted as having sardonically remarked, to Europe as a sample and reminder of republicanism. Thus he harmlessly, from the standpoint of his ambition, manifested a sentimental regard for the great revolution, whose "child" he was.

It would do some of our too strenuous fellow-citizens lots of good to visit San Marino and see what the simple, quiet life is.



### The English Old-age Pension Scheme

After years of agitation and discussion, and following formal action in Parliament indorsing the "principle" of old-age pensions, the British liberal government has at last offered as part of the new national budget a scheme for such pensions. It is the work of Mr. Asquith, now premier but chancellor of the exchequer at the time it was considered and evolved. It is not in any sense radical or daring, and many of the labor leaders and of the original champions of pensions complain of its inadequacy and limitations in various directions. But the serious and practical question of "finding the money" has, as we have explained, hampered Mr. Asquith and forced him to begin tentatively and cautiously. He could not propose new taxes without arousing a storm of protest and deep resentment, though the radicals insist that the rich are still escaping their rightful burdens and that it would be simple justice to tax unearned incomes heavily for the benefit of the industrious poor whom age and disability force to retire from the great army of workers. Reduction of naval and military expenditures has been declared to be out of the question, owing to the failure of the peace congress at The Hague to agree on any action looking

to simultaneous limitation of armaments and defence budgets by the great powers. Social reform is costly, and governments, even if pledged to such reform, plead that their resources impose particular prudence on them.

The Asquith or liberal scheme provides for weekly pensions of \$1.25 to persons over seventy years of age, the whole pension to be paid by the government from the national treasury and no contribution to be exacted from the beneficiary. No one with an income of \$130 a year or over will be entitled to any pension, while a married couple will get less than the total that would be due them as separate individuals. Criminals, insane persons and paupers are disqualified, and persons in receipt of poor law relief in any form are to be treated as paupers. It is estimated that even with these restrictions 500,000 persons will be entitled to old-age pensions at the beginning of next year, when the measure, by its terms, takes effect. The annual cost of the scheme to the national treasury is estimated at \$30,000,000 or only one-fifth of what the United States pays today in pensions to war veterans and their widows.

But the plan, cautious as it is, is attacked from all sides. It is declared to be a needless, dangerous and demagogical sop to socialism; it is said to be a menace to thrift and self-reliance and foresight; it is described as the entering wedge that will bring about confiscation of property. And among those who sympathize to some extent with the idea itself the complaint is that Mr. Asquith and his cabinet have created a new obligation without providing funds to meet it with. There is a little over \$7,500,000 at the government's disposal now to put aside for pensions, and this will be exhausted in three months. What about next year? Will new taxes then be proposed? Can the cabinet guarantee another surplus? What if the commercial depression continues and there is little or no surplus? What if an increase in military expenditures be necessary? In short, Mr. Asquith is charged with "clever juggling," and the advocates of protection assert that only by means of tariff duties on foreign goods can

the money for adequate pensions be provided permanently and "honestly."

But if the liberals remain in power two or three years, as they are now said to be planning to do, in spite of reverses in by-elections, they will have ample opportunity to demonstrate that pensions are not dependent on or bound up with a protectionist policy. They are pleased with the Asquith budget and hope that the next two budgets will also reflect credit on their statesmanship and attract the support of moderate progressives and friends of rational social reform.



### Socialism in America and Elsewhere

The Socialist party of America has again nominated Mr. Eugene Debs for President. Its new platform contains a number of planks that show a desire to emphasize the practical side of the socialistic movement. Many "immediate" reforms are demanded in the interest of labor, of women, of children, so that men who are not in sympathy with the theoretical demands of socialism in its strict sense may find many things in the platform which they are ready to support without committing themselves on the ultimate questions.

Among the demands of the platform are: national ownership of all means of transportation and communication, national ownership of all industries organized on a national scale and freed from competition of the senate, woman suffrage, graduated income taxes and inheritance taxation, government by majority vote, restriction of woman's labor.

All over the world the tendency of the Socialist movement is to subordinate the theoretical or academic side to the practical. There is more and more disposition to adopt the ordinary political methods of action, to work in alliance with other reform parties, to secure small and modest measures that are of a socialistic character or that will familiarize the people with state intervention in behalf of the

masses. It may be, as some writers, indeed, assert, that thousands of men and women who are not full-fledged socialists are now coöperating with that party merely to make effective opposition to the conservative parties and the intrenched governments. But even if this is true, the attitude that leads to such coöperation is significant. It goes to strengthen the Socialists as a force in politics and legislation.

As to the numerical strength of international socialism recent figures, furnished, it is true, by writers friendly to the movement, are very impressive. The socialist vote at this time is said to be between eight and nine millions, distributed as follows: Germany, 3,251,000; France, 1,120,000; Austria, 1,005,000; Belgium, 500,000; Australia, 440,000; the United States, 442,000.

How are the socialists represented in the national legislatures? One writer gives the following answer:

In the French Chamber of Deputies there are 115 Socialist members, in the popular chamber of the Austrian or Cisleithan Reichsrath there are 87, in the lower house of the Finnish Diet there are 80, in the German Reichstag, 79; in the British House of Commons, 55; in the Belgian Chamber of Deputies, 30; in the popular branch of the Italian Parliament, 25; in the Danish lower house, 24, or almost a quarter of the Chamber; in the Australian House of Representatives, 23, or nearly a third of all the members; in the Norwegian Storting, 17, or about one-sixth, while there are 15 in the lower house of the Swedish Diet.

There are, we believe, certain inaccuracies in this list, but, on the other hand, it is a fact that the suffrage laws in Germany, Russia and other countries discriminate against the classes from which socialism draws its greatest strength, and under truly universal suffrage the number of socialist deputies and legislators, as of voters, would be increased at least thirty per cent.

The growth of socialism in the last five years has been amazing, especially in the Anglo-Saxon countries. Ten years ago socialism was hardly a factor in the United States or in England.

As to the meaning of these facts, opinions will differ. It may be that, as some thinkers believe, a reaction is com-

ing, and labor will lose its faith in socialist doctrines and ideas. It may be that socialism is destined to become a tremendous political and social force—in England able statesmen fear and predict this consummation. At all events, the phenomenon itself demands attention.



### The Progress of Woman's Suffrage

The world hears much more about the activity of the British "suffragettes," their peculiar methods, little disturbances of the peace, harrying of liberal candidates, and so on, than about the quiet but notable victories achieved by the cause of adult and equal suffrage. Yet such victories are becoming frequent, and they occur, moreover, in unexpected places.

The British House of Commons adopted some weeks ago, by a large majority, an explicit resolution indorsing woman suffrage. Last year a similar resolution was determinedly contested and by parliamentary shuffling prevented from reaching a division. There will be no legislation on the subject, however, the government taking the ground that on so radical and momentous a measure as the enfranchisement of women in politics there can properly be no action without a mandate from the people. It is possible that equal suffrage will be an issue in the next general election in Great Britain. Meantime the academic resolution is not without moral significance and effect.

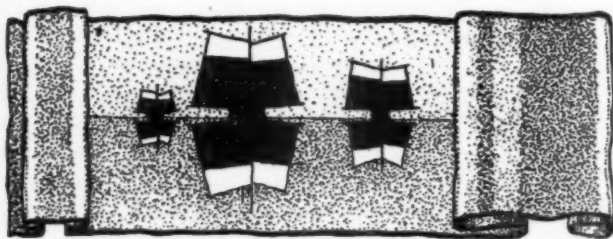
More important is the act passed recently by the Danish parliament at the instance of the government itself. It gives women taxpayers, or the wives of taxpayers, if they are at least twenty-five years of age, the right to vote at all municipal or communal elections on the same basis as the men. From municipal to national suffrage the step is not a large one, and under the influence of her neighbors, Finland and Norway, Denmark may soon take it.

Within the last two years two northern countries, Finland and Norway, have conferred full suffrage on women,

with eligibility to service in Parliament. In the last Finnish Diet nineteen women sat as members; in Norway this right has not yet been exercised.

The International Woman's Suffrage Alliance meets at Amsterdam this year to celebrate these victories and make plans for further campaigning. This organization is young, yet it has representatives of twenty-two countries. It meets in regular conference every five years and in intermediate ones at shorter intervals. Since it was first formed the cause of woman suffrage has made wonderful gains. As a writer recently pointed out in *Harper's Weekly*:

There are the four full-suffrage countries of New Zealand, Australia, Finland, and Norway—five, in fact, if one includes the United States with its four enfranchised States of Wyoming, Utah, Colorado, and Idaho. Besides the miniature Isle of Man bestowed the ballot on women away back in 1881. Every suffrage, except Parliamentary, flourishes in the five countries of England, Scotland, Ireland, Wales, and Sweden. The municipal vote obtains in two, Iceland and Canada—the former having granted eligibility to municipal office in 1902, and now the generously inclined government announces a bill for full suffrage; while the latter possesses in its nine provinces either municipal or school suffrage, or both. In the municipal list the one State of Kansas should be enrolled. Incidentally it may be added that lesser degrees of suffrage exist elsewhere—in twenty-four other States of the United States, for instance, where women have either the tax-paying or school suffrage; and, to mention one more, in France, where they vote for members of commercial tribunals and other minor offices—small signs which promise new recruits for the international suffrage procession later on.





# The Puget Sound Country and Alaska

By Caroline Sheldon

**T**O many, even Americans, Alaska is still a name synonymous with perpetual snows, a barren tract of country, valuable chiefly for its mines, furs, and fisheries, inhabited only by Indians, Esquimaux, and raw frontiersmen. This idea is, however, very different from the actuality. Many visitors to the Portland Exposition in 1905 took advantage of the Alaskan excursions starting from Seattle, and thus many persons, even from the extreme eastern seaboard, learned what manner of country this far northwestern corner of the United States really is.

Seattle itself, the point of departure, is by no means the least interesting place to be seen. For, despite its apparently chronic condition of uptorn pavements, cable car-lines supported on trestle work looking about as substantial as jack-straws, buildings making a transit of the city on wheels, and stupendous enterprises in regrading, there is perhaps no other city in America which makes such an appeal to the imagination. Seattle is "beautiful for situation," and awakens the admiration of even those travelers who have watched the sunset over the Bay of Naples. Imagine two great natural amphitheaters set back to back, one looking out over Puget Sound toward the Olympics, and the other facing Lake Washington and the Cascades; then fancy two or three smaller amphitheaters joining the main ones at various angles and facing Green and Union Lakes. Try to call up a picture of the Sound at the close of a foggy day, its waters flecked with purple and gold reflected from a sky where a lemon-colored band is revealed between the amethyst peaks of the mountains, and a mass of clouds and vapor repeating the same colors in varying tints and shades. Or fancy climbing, some clear, crisp day in February, when the sky is an inverted bowl that it belittles to

call sapphire, to the top of the stand-pipe on Queen Anne Hill—try to pardon the absurd name—or to the attic of some high-placed dwelling, and consider the panorama that will then be revealed: the city throned on what loyal inhabitants call “her seven hills,” but which to the uninitiated appear more nearly seventeen, if not seventy; her grass, trees, and abundant vines, green and fresh as in springtime; surrounding the city and making it almost an island, the jeweled waters of the three lakes and the Sound, and beyond all this, the mountains like a girdle of opals, clasped at the south by that shining wonder, Mt. Ranier, and to the north by Mt. Baker, a great rosy pearl.

But besides its natural beauty of location, Seattle appeals to the imagination by its tremendous possibilities. It is like a growing boy, full of “fits and starts” and crudities, but sound at the core and moving toward great things. The men who are leaders in the city are building for the future. Present cost and present comfort count for little with them in comparison with future welfare. The public school system unlike that of most American cities, is absolutely free from politics and favoritism of all sorts, and the men who direct it, both the board of education and the administrative officers, are men of character and trained intelligence, who, while doing all they can for the schools of today, have always in mind the needs of the schools of tomorrow. The State University of Washington, located in the northeastern part of the city on a large and beautiful campus skirting the shore of Lake Washington, while crowded and cramped because the erection of buildings cannot keep pace with the increase in numbers of students, is also an institution where excellent work is done and every step taken with an eye to future needs.

Things move very rapidly in this city of the west; the population reckoned on the basis of school attendance, has more than doubled within the past five years. Business in all lines is carried on on a gigantic scale, and everyone moves as in great haste. Yet the true Seattleite is singularly free

from nervousness and worry. He appreciates the magnificent scenery and manages to find some time to enjoy it. A large proportion of the families resident in Seattle leave their city homes in April to live in tents, "shacks" or house boats on the Sound or lake shore until November. Everybody goes boating or canoeing, and nearly every young person learns to swim. The "forest primeval" is within easy walking distance of this city of two hundred thousand inhabitants; and its mighty fir-trees, besides furnishing food for the vast lumber mills and ship-yards, afford, with the many beautiful native shrubs and the various ferns and wild flowers, an opportunity for the poorest child to come in contact with nature.

Churches flourish in Seattle. There are thirteen Congregational churches within the city limits, and doubtless as many of each of the other leading denominations. I counted five new ones in process of construction one morning, besides the new Roman Catholic cathedral whose cross glitters from the highest hill-top. It is a suggestive bit of symbolism, this shining golden cross that strikes the eye from any and every point in the city and harbor. The Sunday Schools, Young People's societies and boys' and girls' clubs are progressive; and though Seattle has its "submerged district" and its "water front," the moral tone is generally wholesome. Over on Queen Anne Hill is one church specially known for the hold its has gained on working men, who with their pastor, for the most part built the church, which is open every evening in the week as a neighborhood center of light and help.

The population is cosmopolitan. Go into a school-room, and in a class of from twenty-five to thirty members, you will find two or three Japanese, one or two lads from Fairbanks, Nome, or Skaguay, some one who has recently come from Costa Rica, the Canal Zone, or New Mexico, and others whose admission cards are signed by school officials in St. Louis, Washington, D. C., Minneapolis, Chicago, Albany, or Boston.

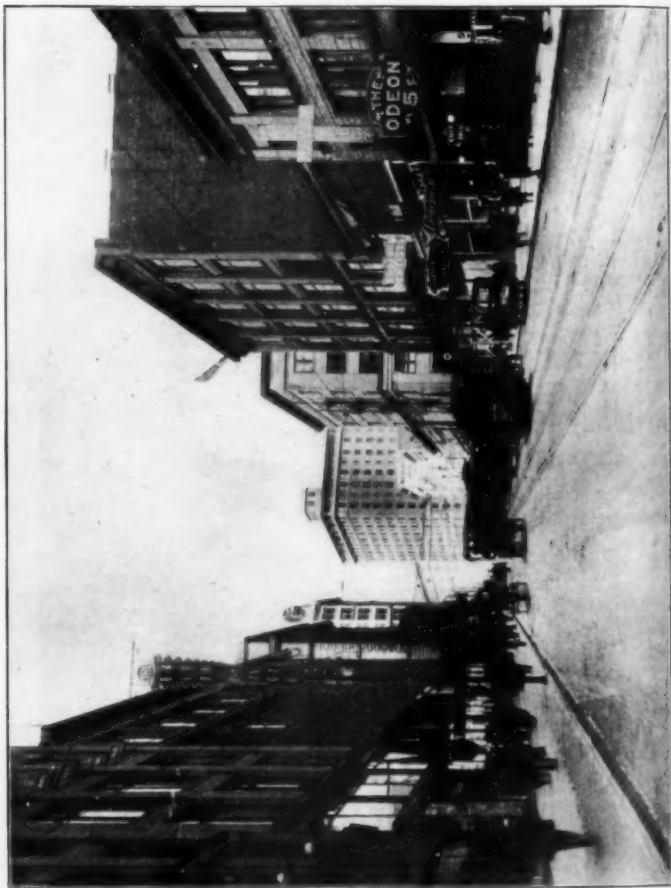
There are several other charming cities around Puget Sound, chief among them, Olympia, the capital of the state, Everett, and Tacoma. The two former are chiefly interesting from their possibilities but Tacoma is beautiful just as it is. After a long series of years when it remained stationary, it has, of late, begun growing again; but to most visitors its chief attractions are its wonderful view of Mt. Rainier—here called Mt. Tacoma—and Point Defiance Park. From other reasons than theirs, I am inclined to agree with the people of this city in their contention that the mountain should be called Tacoma, or rather Tahoma (with a guttural *h*.) Their reason is civic pride; mine, that the old Indian name is far more musical than the new one. It seems a pity that, with so many beautiful Indian names to choose from, Washington towns give themselves such commonplace names as Bellingham and such hyphenated abominations as Cedro-Woolley. How much more attractive are Spokane, Walla Walla, Chehalis, Snohomish, Tacoma (Tahoma), and Seattle (Sealth), and how much fuller of meaning.

In laying out Point Defiance Park the people of Tacoma have been restricted, because the land belongs to the national government, to such landscape gardening as in no way changes the natural features of the places. This restriction has really resulted in greater beauty for the park, which in many ways recalls the famous "English Gardens" of Munich, with the odds greatly in favor of the far western park.

No one can stay long in the Sound country without being infected by one of two fevers, if indeed he does not contract both: the Japanese and the Alaskan. The sight of steamers coming and going and unloading their wares; the native and foreign curios sold in the shops and along streets; and conversations with Japanese students and travelers returned from the island empire, as well as with men, women and boys who have spent more or less time in Alaska,

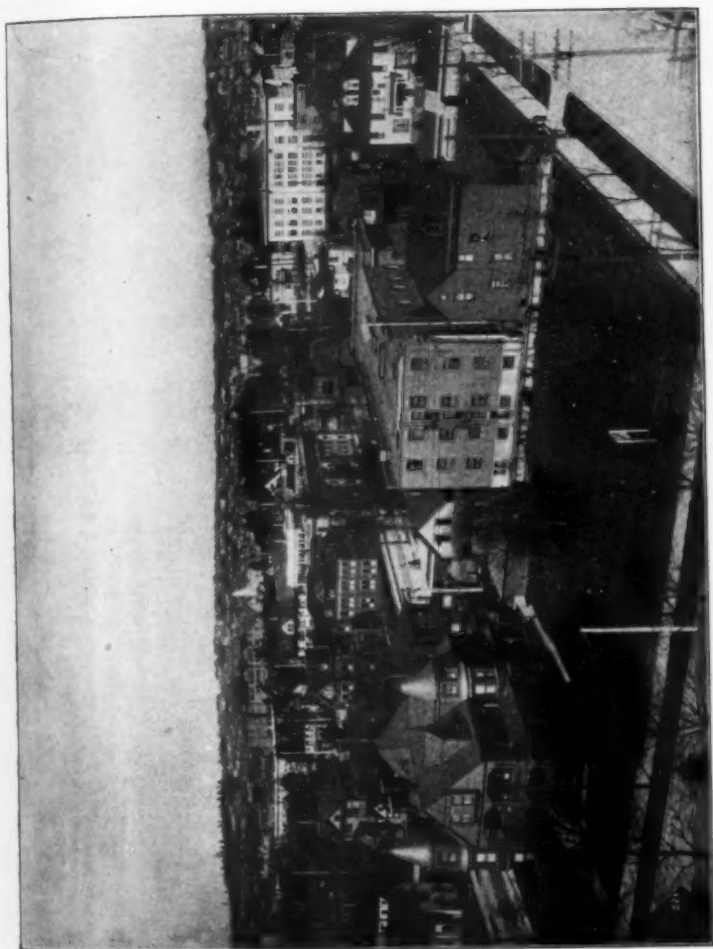


The Water Front, Seattle.



Looking South on Second Avenue, Seattle, Washington.

Looking South on Second Avenue, Seattle, Washington.



Bird's Eye View of Seattle from the Southeast.



On the Campus, University of Washington, Seattle.



New City Library, Seattle.





New Roman Catholic Cathedral, Seattle.



A Road through the "Forest Primeval" in Washington



Russian Block-House, Sitka,  
Alaska.

all kindle in the veins of the most staid what Judge Lindsey of Denver calls the "going about fever."

Consequently, when the opportunity came for a glimpse of the far Northwest the present scribe eagerly embraced it, though the proposed trip was to southern Alaska only. It is best, when visiting a land so full of wonders, in a limited time, to try to see only a part of it; anything more is likely to bring on a severe fit of mental indigestion.

Going northward on one of the steamers of the Alaska S. S. Co. one sails, between Seattle and Skaguay, for six days along a winding channel bordered on one hand by the lofty peaks of the mainland, and on the other by a chain of islands each culminating in one or more mountains rising to as great heights as those of the neighboring continent.

One is repeatedly impressed with the beauty of Alaskan town-sites. Yet it is not strange that every town on the Alaskan coast, though each is built, as some one said of Ketchikan "one-half on piles driven into the water and one-half in holes blasted in the rocks," has a beautiful site. It would be exceedingly difficult, in this region, to find a spot that is not beautiful.

In other respects than the beauty of its location, Ketchikan is a typical Alaskan town. It has the usual magnificent land-locked harbor entered by an intricate winding channel; the long piers extending far out into the bay; the main street supported on piles, like a cruder and more temporary



Old Government Store (Russian) at Sitka, Alaska.

Venice; the school houses and homes perched on steep hill-sides; and, at the back the lofty mountains, covered at the base with oak, birch, maple, and poplar, gradually giving way to pine and fir, then to moss, and lastly to barren rock, with the unmelted snows of immemorial winters lying here and there in crevices, gullies, and hollows. Ketchikan has also its beautiful clear trout-stream overhung by salmon-berry bushes. This fruit is in shape somewhat like the blackberry of lower latitudes and varies in color from salmon pink to bright scarlet. It has a pleasant tart flavor.

The business houses here are for the most part of the type common in small western towns, one story frame buildings with rectangular "false fronts" hiding the gable toward the street. Occasionally there is a building of galvanized iron, simulating granite. The dwellings are, as a rule, small, but built with an eye to comfort; they contain many modern conveniences, and are, almost without exception, lighted by electricity. There are three churches, and a hospital under the care of the Episcopal Church; there is also a

court house and a school house, both well built. The town numbers upwards of two thousand inhabitants, most of whom are there as permanent settlers; and all this growth and development has taken place in this far island within seven years.

In Ketchikan we were shown the baseball diamond, but told that the national game is played there only at low tide, schedules of games being determined by the age of the moon.

As there are no railroads connecting with the outer world, newspapers do not arrive daily, and the occasional visits of steamers are welcome, as these give the residents opportunity, always eagerly grasped, to talk with persons who can tell them of things they wish to know. The residents are very kind about giving information, helping the visitors to see the finest views and warning them against "Alaskan curios made in Connecticut."

Ketchikan is reached on the second day out from Seattle, and on the following day we stopped at the little Indian village of Killisnoo. Here was an atmosphere permeated with "an ancient and fish-like smell" from the dog-salmon drying along the beach. This smell penetrated to the interior of the houses and made such a strong impression on my olfactories that the next day when far to the northward, I fancied I could still smell that town.

Here there was a Russian (i. e., Greek Catholic) church. The priest's family seemed to be the only white persons in the village. They seemed neither especially intelligent nor energetic, nor, so far as we could learn, were they doing much for the Indians.

On the fourth day we reached Douglass and Juneau, the latter lying on the mainland, and the former on an island opposite, the future "twin cities" of Alaska.

On Douglass Island is the great Treadwell gold mine, whose stamp mills we visited, bringing away a confused impression of tremendous noise, and an idea that gold-mining

involves much dealing with mud. We saw some blasting in the "Glory Hole" of the mine; but were not allowed to go down because of the danger of sudden explosions. This was no great disappointment, as there was a sunset to watch over the frowning mountains, and the novel experience of hearing the sunset-gun from a revenue cutter in the harbor fired at half-past nine. After this came the northern twilight, so long that until nearly midnight it was light enough to read on deck, had anyone been so misguided as to wish to read in the face of such scenery. If I lived in Alaska, I am sure I should forget to go to bed at all in summer, and make up for this lapse of memory by hibernating in winter, like the bears.

We stopped at one or two more Indian villages resembling Killisnoo as to their prevailing odor both having large salmon and halibut canneries. In direct contradiction to the ideas put forth by certain travelers, these canneries are extremely neat; and, though some of the Chinese employes were plainly opium users, and doubtless not personally cleanly, this need frighten no one, as the canneries are well ventilated and no one touches the fish with his hands from the time they are speared till the last fragments are soldered into the cans.

From Icy Bay we could see various glaciers glittering between mountains rising sheer from the water's edge to a height of from seven thousand to fifteen thousand feet. We passed by many small icebergs, and bits of floating ice, and came at last, on a glorious July morning, into the harbor of Skaguay.

Here new experiences awaited us. At Skaguay we saw our first team of "huskies." They were harnessed to a little wagon whose wheels were those of two bicycles, and the body a small packing box. A few of the younger and more adventurous members of the company went for drives in these vehicles; but even they did not care to go far, "the conveyance seemed insecure in strength and the team uncertain in temper."

From Skaguay we went over the White Pass and Yukon Railway to Bennett, the northern terminus of the road. From this point connection is made by stage with steamers going down the Yukon to St. Michael's and Nome.

The White Pass and Yukon road is a tremendous piece of engineering. The grade is so steep that, in winding up the hill from Skaguay, the train describes an almost complete circle. For the greater part of the distance, the rails are laid on a shelf cut from the living rock. When work began on these parts of the road, there being no place for the men to stand, they were hung over the side of the mountain by means of ropes passed around their bodies under the arms, and so held while they cut a foothold on the mountain's face. The fact that so much time, money, and energy were expended in building a road which can be used only a few months in each year, gives some idea of the spirit in which men are settling Alaska. For in these days *bona fide* settlers are making their way into the territory. The day of the adventurer is nearly over. Men are going to Alaska now with their wives and families, to build towns and cities with schools and churches, and develop a new civilization in this great Arctic empire. It must be noted, too, that the Alaskan settler is very enthusiastic over his new home, very loyal to all its institutions and enterprises.

After scooping up in our hands and drinking a few drops of clear water from the tiny streams that here form the beginning of the mighty Yukon, gathering some of the unfamiliar mosses and flowers that were growing all about us, and losing our tempers more or less according to individual disposition over the myriads of mosquitos that chanted their exasperating, metallic war-song over the mountain-side, we returned to the station.

There was little conversation on the return trip to Skaguay; we were literally overwhelmed by the grandeur of the mountain scenery revealed in new forms and lights at every turn and twist of the road. When we came once

more within view of Skaguay, we rejoiced that, because of the difficulties of the way, the train was obliged to move slowly, and thus we might longer enjoy the view of the towering peaks on one side, the little frontier town in the valley below, and beyond it the land-locked harbor, its waters sparkling and changing from amethyst to emerald under the light of the July sun.

On the return voyage, the steamer cast anchor in Glacier Bay and put out boats to allow all who wished to go for a climb on Davidson Glacier, a "dead" glacier which here dips its nose into salt water. The great Muir glacier, really the "live" end of the glacier of which Davidson is the "dead" extremity, we could see from a distance only, as the channel leading to it was so blocked with ice as to be impassable. Yet it probably afforded more real pleasure than Davidson, whose ice was dirty and dull, while, from the deck of the steamer, the field glasses revealed Muir Glacier eight miles away flashing like a great field of diamonds. The combined length of the two is ninety miles, and from the "live" end, icebergs are continually breaking with a sound as of thunder and falling into the bay, whence they drift southward to be melted in the warm currents of the Pacific.

Perhaps the most interesting places visited on our southward way were Sitka and the island of Metlakahtla. Sitka has the most beautiful of all the attractive harbors on the Alaskan coast. When, after winding through narrow channels and around islands that are, in reality mountain peaks rising sheer from the water, the steamer comes at last into the almost circular harbor, with the city lying along the low shore, and Mt. Edmonton rising stately and serene beyond, the whole scene is like a glimpse of fairy-land; and this impression lasts.

Along the wharf and beside the walls are seated Indian women and girls selling baskets, bead-work, deer's antlers, blankets, moccasins, small totem-poles, woven bark matting, and strangely enough, old willow pattern china, and silver



plating on copper left behind by the Russians. The silver-plated copper utensils are said to be Sheffield ware and are of excellent workmanship.

These Indian women are keen at a bargain and possessed of a lively sense of humor. A lady asked one of them the price of a basket, and the Indian woman, twinkling all over with fun, answered, "*You*, today tlee dollah; tomorrow, *Spo-kane* come; high-toned people, five dollah." The lady promptly bought the basket.

Many of the baskets are of excellent workmanship and beautifully colored. What seem high prices are due to the fact that to make one small basket of a finer grade, a woman must work almost steadily for several weeks, with her hands and the materials under water. The women have learned that connoisseurs are not fond of the aniline dyes, and take pains to tell the tourists that the better grades of baskets are colored with vegetable substances.

The blankets woven of wild grass and goat's hair in white, black, green, and yellow, are interesting rather than beautiful; their prices range from fifty to seventy-five dollars. The patterns are conventional forms of birds and beasts similar to those carved on the totem poles.

Another attractive kind of work is the inlaying of mother-of-pearl, shells, pebbles, and walrus-ivory in flint. Totem poles of small size are made in this way, and bring high prices because of the careful workmanship.

The totem-pole, which seems to have reached its highest development among the Alaskan Indians, is a most fascinating object. It is really the coat of arms of a tribe, clan, or family, the various animal forms carved upon it showing the intermarriages that have taken place from time to time. Very remarkable ones are to be seen at Hawkan, Kasaan village, and Fort Wrangel, as well as a fine group in a glade of the forest near Indian River just outside Sitka. The tallest of the last-mentioned group measures seventy feet in height.

In Sitka is the Sheldon-Jackson Museum of Alaskan products, a very valuable collection. Here also is the school for Indian children founded by the same missionary and still in a flourishing condition.

The Greek Catholic Church, a relic of Russian days, seems like a bit of Oriental Europe set down here in the wilds. It is decorated with many eikons of the saints, in the true Byzantine style, with hands, faces, and feet painted, and draperies of wrought gold, silver, or copper. They cannot be called beautiful but are worth seeing as representing a certain phase in the development of modern art; and the custodian takes pride and pleasure in informing the visitor that their total cost was upwards of thirty thousand dollars.

At Sitka, also, one may meet, if he chance to be at home, the Episcopal Bishop of Alaska, Bishop Rowe. A first casual glance at the Bishop gives the impression of a quiet scholar, who would be much at home in a cathedral close or a college library; but a few minutes conversation reveals the man of affairs, alert, active, keen, seeing the things that need to be done, and bringing them to pass, regardless of time, labor and hardship. It was due to his efforts that Congress in 1905 appropriated \$25,000 to survey post-roads and blaze trails for the U. S. mail-carriers. This is a very inadequate provision for communication between various parts of the territory; but it was the entering wedge, inserted by this quiet but efficient gentleman. Bishop Rowe is one of the heroic figures of present day Alaskan history.

At Metlakahtla is another hero-missionary, Father Duncan, deviser and founder of the Indian colony on the island. As the steamer came to her moorings here, the purser said to a group of passengers, "See all you can here, it is one of the most remarkable places in Alaska. Father Duncan has taken hold of things by the right end, and is accomplishing wonders."

More than forty years ago Father Duncan came to British America, as a missionary of the Church of England. Owing to differences between himself and the church board,

—Father Duncan thought it wise to simplify the ritual—he separated from the Church of England, asked and received from the United States Government a grant of the Island of Metlakahtla for his Indian mission, and with several hundred families removed thither. No other white man is allowed to live on the island. Father Duncan contends that the Indian should not be brought into contact with the vices of civilization until he has had an opportunity to acquire its virtues. There are schools here for the boys and the girls, in which industrial training has a large place. A ready market is found for the natural and manufactured products of the island. All the houses have been built by the Indians, and Metlakahtla is the best built town in Alaska. There is a commodious church built entirely by the Indians, and containing a small pipe-organ.

Father Duncan's dream is an Indian state under the American flag. Should the dream be realized and the Indians, after his death, be protected in possession of the island, here is a possible solution of the Indian problem.

After two weeks of pleasant journeying along the coast of this northwestern empire, one lands at Seattle with a strong desire to take the next steamer back, in order to see it all over again and more thoroughly. For an artist, Sitka would be ideal headquarters for a sketching season.

Alaska is as yet only in its early infancy. With the energy and intelligence of its settlers, combined with its matchless scenery and boundless resources, it will inevitably become, and that soon, one of the most important portions of the United States. As for its climate, it is delightful in summer, except for the mosquitos, which are, of course, to be eliminated; while as for winter, loyal Alaskans admit that they have such a season, but they "do not feel the cold."

# A Tenderfoot at the Cliff Dwellings of the Mesa Verde

By Eva Mills Anderson

**I** awoke the morning appointed for our start to "The Cliffs" to hear the rain beating mercilessly against the windows.

"Another exhibition of the sunshiny climate of Colorado," I said to myself. "Of course they won't go."

But promptly at the prescribed time the wagon appeared at the door and I received a new lesson in western indifference to weather conditions. Indeed I've concluded that nothing but death stops a Coloradoan when he wants to go anywhere.

It required only a few moments to get into my divided skirt, don my close fitting jacket, heavy shoes, slouch hat, pack a few necessary articles in a bundle suitable for strapping to my saddle later, and then to climb into the wagon where the driver furnished me a man's rain coat for protection against the storm.

Our party consisted of six people, one man and five women, all but myself having more or less experience in mountain climbing, with the guide and his assistant, who had charge of the saddle and pack horses.

The first fifteen miles of the way from Mancos, the best point for reaching the celebrated cliff dwellings of the Mesa Verde, is made by wagon. The remaining ten miles on horseback.

The wagon road is a steady climb over a plateau bounded by mountains. The road is reasonably good but that morning was very muddy from the falling rain. About an hour after our start the rain ceased and although the sky remained clouded we were able to doff our rain coats and discard our umbrellas.

No one should imagine that these plains and plateaus are without an interest of their own. The mountains are

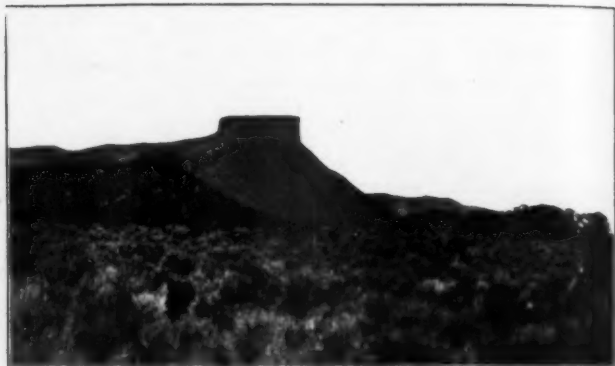


The Ladies of the Party.

generally timbered heavily up to "timber line." Intervals of barren rocks make a variety in their coloring. The plains are covered with sage brush or greasewood, and broken by deep arroyas. Intermingled with the sage brush are many beautiful flowers. The Indian pink flaunts its ruddy flame at frequent intervals, growing so close to the sage brush that plant appears to be in bloom. The purple vetch trails triumphantly over the low growing shrubs and at times the Mariposa lily, most beautiful and fragile of the lily family, stars the ground with its tender lavender-white blossoms, and the mountain primrose makes the air fragrant with its orange-like perfume.

Myriads of bees are humming their busy songs when the sun again appears while the familiar notes of the meadow lark, the blue bird, the song thrush welcome the clearing sky.

Neither is the ride without incident. Ignacio, the chief of all the Utes, rides up to inquire if the guides have seen some horses which have strayed from the reservation. A slinking, stealthy coyote crosses our path. Num-



Lookout Mountain on the Road to the Mesa Verde.



Cliff Palace, looking South.



The "Balcony House."



"Spruce Tree House."



Opposite Cliff Palace.

berless jack rabbits and cotton tails whisk in and out of sight and entire colonies of prairie dogs pop into view.

We finish our wagon ride by noon and have ravenous appetites for the bountiful luncheon and the hot coffee furnished by the guides. After lunch all necessary articles are packed in the wagon and covered with blankets to be left until our return, as secure as if under lock and key. The horses are brought around. Eight are saddled for the guides and sightseers and two are pack horses, "Paddy" and "Spider."

Spider deserves a paragraph for herself. She is of a dirty white color with a small, long head, and the longest, thinnest neck and legs which ever belonged to any horse in the world. With the yellow canvas pack reaching three or four feet above her shoulders, she resembles a camel much more than a horse. Spider has a mind as well as a physique of her own. Her proper place as a pack animal is at



the tail end of the procession, but Spider will submit to no such indignity. As soon as possible after our start, she rushes past the cortège to the front. We soon learn that when the line becomes disorganized and the horses show unusual excitement the cause is Spider who having fallen behind to nibble bunch grass, is again elbowing, as it were, all the other horses from the train in her effort to regain her place at the head of the procession.

Several of the horses are beautiful animals and it must be confessed the western people ride superbly. My own mount is a buckskin Indian pony, selected rather for her steadiness than her beauty, and I inwardly praise the guide's perspicacity in giving me the "surest footed animal in the outfit." I have seen from afar the lofty range we are to climb and my ears have not been deaf to the remarks about the "trail being mighty slippery."

I wonder if they suspect that I've not been on a horse for—well, it is unnecessary to tell how many years—and have never before ridden cross saddle in my life.

"Just trust Yellow-hammer and she'll take you through all right," encourages the guide, before taking his place at the head of the line.

About half a mile from our camp we descend into a gulley. It is usually dry but now a knee-deep stream is flowing through it. The bank about seventy-five feet high is nearly perpendicular. At the bottom the landing is so narrow, the turn so sharp that but one horse can get in at a time. The animals apparently understand this for not one starts until his predecessor is out of the way. The experienced riders go first. I watch the horses before me hesitate and then go sliding down the descent almost on their bellies. I wish I had taken out an insurance policy for the benefit of my heirs, give Yellow-hammer an encouraging pat, grasp the pommel with both hands, shut my eyes and down we go! In a moment Yellow-hammer is on her feet at the bottom and wading up stream.

Let no one suppose that a mountain trail is one con-

tinuous ascent. It leads down over all kinds of narrow ledges and up over rocky paths. Nothing is ever removed from the way unless it is too big for a horse to climb over and Yellow-hammer steps carefully over fallen tree trunks, circles immense boulders, balances herself on the edge of precipices and canters down natural stairways which make the historic ride of General Putnam seem of no present importance.

But it all brings us to the summit of the range at last where we traverse a long plateau. From here we should see clearly the Montezuma valley, the very southwestern corner of Colorado, and the "four corners" where Colorado, New Mexico, Arizona, and Utah come together, the only place in the United States where four states or territories corner, but the rain clouds are gathering below. Indeed we have encountered them on our way up, and now they shut off the view. It seems strange to see the lightning flash and to hear the thunder below us instead of above and we stop our horses to listen as it echoes from peak to peak.

An hour or two of steady trotting and we descend to the rocky plain which heralds the approach of the cañon. The rock is bare and has a honey-combed surface or as if an immense "baking" of huge biscuit had been suddenly petrified. The horses pick their way across it in a gingerly fashion showing far more caution than on the narrowest ledges or steepest gulches over which we have come.

About five o'clock we arrive at "Kelley Cabin," the only cabin in the cañon. It is located on the very brink of Spruce Tree Cañon and from our camp fire we look across the chasm at Spruce Tree House.

We dismount and the ladies have the opportunity to admire masculine dexterity in the cuisine while the guides prepare supper. Both of them are experts in the culinary department. Will any of us ever forget the young loaves of bread presented to us under the name of biscuit, or the broiled ham and fragrant coffee supplemented by the delectable baked beans, fried hominy, jellies, syrups and

saucers? We learned that our stomachs had hitherto unknown capacities for food and realized that "a mountain appetite" was no meaningless term.

After supper we wander around the brink of the cañon, dig for pottery, finding only some broken pieces and a flint arrow head, and watch the horses being taken to their feeding ground. Each one of them has a heavy cow bell and they are tied together by ropes which lead from the neck of one to the tail of the next. When they reach their pasture they will be hobbled and turned loose for the night. The sound of the bells dwindles from an inharmonious clangor to a faint tinkle and the gathering darkness warns us to return to camp.

The men have built a blazing fire of fragrant cedar and piñon logs which defies the heavy mist and the evening is spent as in all camps from the Atlantic to the Pacific, in singing songs and telling stories.

It is barely daylight when we are awakened by the clanging of the bells as the horses are being brought back. We dress hastily but do not wash our faces. It is not good form to put water on the face while traveling in this country, instead one applies another coat of grease. Notwithstanding this precaution and the cloudy weather some of us return with burned faces from which the skin peels afterward, swollen eyes, and parched, cracked lips.

Breakfast is eaten as speedily as possible and we mount to ride as far as we can toward the first ruin we are to visit, Balcony House. After a ride of some miles we dismount, the rest of the way having to be made on foot.

How we climb! How many times we make our way along narrow ledges where we seek in vain for something on the mountain wall to cling to, not daring to even glance down the precipice into the valley below. We pass several ruins on our way, all of them, possibly remnants of dwellings once as important as that we are going to see, but the sandstone of which the mountains are built has either crumbled away or been precipitated suddenly by some natural

convulsion, carrying with it the major part of the dwelling. Suddenly we come to one of the difficult places of the trail and see before us "the greased pole." This is an old tree trunk with the limbs chopped off so as to leave projections of four or five inches. It stands on a ledge where we barely have foot room and leads to another ledge much higher up. It is white and smooth as if sandpapered, from the action of the wind and weather. For a distance of several feet from the bottom there are no projections. The guides "boost" us until we can get a footing, after which we climb to the top. It is quite in order on reaching the upper ledge to take a rest, "and view the landscape o'er."

Opposite us are the rocky heights of the other side of the cañon, many a small dwelling sheltering itself in security under their beetling brows, not possible to reach either by "greased pole" or swinging rope. Below—we hardly dare look below—but we know there are the precipitous mountain sides, the rocky ledges, and the yawning valley studded with gigantic pinnacles, domes, and fortresses.

After breathing awhile we pursue our path until we are confronted by "the rope." Nearly every one hesitates but the guides encourage us and the more intrepid ones make the first attempts. The rope is tied to a cedar tree projecting from a crevice far above us. One guide puts himself at the top and the other at the bottom and we climb by means of the rope and small hollows chipped in the precipitous wall. The difficulty is increased by the necessity of making a turn before a footing can be obtained on the shaly incline at the top of the climb.

After this difficulty is surmounted a short walk brings us to Balcony House, so named from a kind of balcony or porch there is, or rather was, in front.

This house contains ninety-seven rooms or apartments, some of them incredibly small and dark. We creep and crawl in getting from one to another. Many of these apartments must have been granaries, corn husks and cobs being found in them in abundance. There are several estufas or

ceremonial chambers, each with a fire pot in the center, connecting with a chimney. It is said that much pottery was found in these, but all these dwellings have been absolutely rifled of everything portable. Pottery, mummies, wall pictures, relics of every kind have been made merchandise of by those who visited these ruins only to sack them. Not only were the things taken out but walls which hindered the search were ruthlessly torn down so that it is difficult to tell what is the work of time and what that of the iconoclast.

These buildings are all high in front and extend under the mountain to a narrow angle at the back, the natural rock forming the roof. The front is now unroofed but it may have sometime been covered by the overhanging rock. The ceilings are black with smoke. The walls are built of rather small rudely hewn stones mostly rectangular, put together with a kind of adobe mortar in which fragments of pottery are sometimes embedded. The doorways or what seem to be such, are low and narrow. The windows are various shapes, a few circular or nearly so, most of them rectangular. These openings frequently are bordered by a frame of wattled twigs, especially across the top. Apparently when the builder had no stone long enough to reach from side to side of the opening he laid the twigs and then put stones on them.

Poles, sometimes hewn on the sides, reach from wall to wall of the higher rooms, indicating upper stories, but no floors now exist. We wander long in these apartments, often pursuing some course, climbing over walls, crawling through narrow openings only, at last, to come up against a blank wall with no recourse but to retrace our path.

Then comes the descent.

As before the guides place themselves at the top and bottom of the rope which if not held in would swing over the precipice. For one moment as I linger at the shelving place where we have to crawl to the rope I look down. The world swims; then gets black before my eyes. I sharply

pull myself together and slide down making again that awkward turn.

"Hang onto the rope, hang onto the rope," calls the guide from above.

"Hang onto the rope, hang onto the rope," echoes his assistant at the foot.

Even there suspended in mid-air I smile at their unnecessary insistence. I wouldn't let go of that rope for all the wealth of Standard Oil.

Every one makes the descent safely. It is probably not as dangerous or difficult as it seems. The government which has added this cañon to the national parks of the country has been asked to build an iron stairway here, so the rope may soon be a thing of the past.

The greased pole is easier to descend than to climb, though the guide says that he once had to argue and plead an hour and a half with a woman before he could get her to come down. It looks from the top as if there were no room to land but there is.

We take our way from here quite merrily to the Cliff Palace, the trail to which we passed on our way to Balcony House. Only one very bad climb confronts us here. It is called "Fat Man's Misery." It is a very narrow, steep cleft in the rocks with a long space at the bottom up which we have to be boosted and then climb the best way we can to the top by means of irregular benches at long intervals and such grip as we can get on the narrow walls. We, at least, have a wall of rock on both sides of us. The "Misery" is far worse to come down. I shall not soon forget the awkward descent nor the lingering embrace I gave the guide who caught me at the last jump before I could regain my footing.

If the design of these dwellings was that of a fortress into which the builders might retreat in time of war, as some suppose, they are admirably situated. It would not need the three hundred of the pass at Thermopylae or even the force of assistants which Horatius had at the bridge to

command the ascent of the "greased pole" or "Fat Man's Misery."

Cliff Palace is said to be the largest cliff dwelling yet found. It has one hundred and forty-seven rooms, many of them ludicrously small. There is one large apartment, however, in which several hundred people might easily congregate. It differs from Balcony House, which presents a straight up and down exterior wall, in having had several tower-like structures, one of which is especially prominent and tolerably well preserved. The roof is blackened by smoke. There are fine springs in the dwelling affording excellent water. This "palace" has nine estufas. One of the central and large ones has a sort of stone bench before the fire-place which suggests an altar. In the corner of one of the dark, almost inaccessible rooms we found a small structure, four or five feet in each dimension with a small door at the bottom and another on top. It suggested equally a box stove and a dog kennel. Plenty of corn husks and cobs are found in certain rooms.

On one of the walls there is some painting. It forms a kind of frieze extending across one wall and around the corners upon the adjacent walls as far as they still exist. The lower part of the frieze and the figures are in a dull red. The surface above them white. The small projections between the high points are generally ten in number.

We reached "Kelley Cabin" about two o'clock entirely ready for the excellent dinner which the guides quickly prepared.

After dinner and resting we descended the Spruce Tree Cañon. This is so named because a large spruce tree, thirty or more inches in diameter, grew upon the wall in such a manner as to show that the wall must have been older than the tree. It was felled to get a cross section to show at the Chicago Exposition and the enormously long trunk lying down the side of the cañon forms the path by which we climb.

Spruce Tree House is easy to reach and is as inter-

esting as Balcony House. There is a remnant of red coloring upon one of the walls but no figures remain if there ever were any. The general arrangement is like the ruins already described but it is the smallest of the three. There is an excellent spring in the cañon which is the only source of water supply for tourists during the dry season. The horses have to be driven down here at such times, over a rocky trail which even the guides admitted "was terrible for the beasts."

Though I have described but three cliff dwellings the whole region is studded with them. We pass them on our way. We ride over their ruins on the trail, we discern them in numberless places, sometimes accessible, sometimes not. The guides now steadily discourage any attempt to find relics if any may be left, as being contrary to government regulations.

It is expected the government will build a new road and a way has been outlined but not surveyed, which will make the trip both shorter and easier. An up-to-date hotel to take the place of Kelley Cabin is also one of the possibilities of the future, and it is not improbable the ascent may yet be made in a touring car with obsequious porters and landlords to welcome the coming guest. When that time comes I shall be glad I made my visit before all the romance was taken out of the trip.

We were fortunate in the time of our visit for the air was cool and we had plenty of water. In July and August when most tourists come, the weather is hot and there is scarcity of water, which conditions must make the trip far less enjoyable.

Our homeward journey revealed to us the beautiful Montezuma Valley stretching miles and miles to our left. The snow-capped San Miguel range bounds it upon the north while to the west as far as the eye can reach are the Blue Mountains of Utah. It is a matchless panorama of mountain and valley threaded by narrow lines of green and dotted by homes of hardy ranchmen.



# The Eries

By Obed Edson

THE waters of Lake Erie form the boundary between the most powerful of nations. Issuing forth they pour over the mightiest of cataracts, and finally debouch into the ocean through one of the most majestic of rivers. Its Indian name, and the aboriginal memories that have gathered around it, will not be the least to give it interest in the future. It was long after the discovery of America, before its name, and the name of the Indian tribes dwelling beyond the Alleghenies, and around the Great Lakes became known to Europeans. Now and then a bronzed and hardy explorer, fresh from the great forests, would bring news of some before unknown distant tribe. From these swarthy woodsmen, and from missionaries of the Catholic Faith, who had early reared the Cross in the wilds of Canada, white men first learned of a warlike people dwelling south-east of Lake Erie, who were known in their own tongue as the Eries; in that of the Senecas as the Je-go-sa-sa, words bearing the same import, meaning People of the Cat, said to be applied to them because of the great number, size, and beauty of the wild cats inhabiting their country. Whatever species of the cat family was meant, their furs furnished them warm robes for winter. The wild cat, raccoon, and rattlesnake infest some parts of that region even to this day. The wolf, bear, and catamount have scarcely taken their leave, and now in the very heart of that country, are the classic groves of the Chautauqua Assembly, so lately the home of the wild cat and savage, where thousands annually gather to listen to orators and philosophers from all parts of the world, and from whence has sprung a system of moral and intellectual culture of such practical importance to humanity, that its fame and benefits extend throughout our own even to other continents.

Such was the vigor and character of the People of the Cat that they impressed their name upon Lake Erie,

then a sailless waste bordered by a vast and lonely wilderness, now the heart of a domain as wide and populous as a State of Europe. This band of almost forgotten barbarians scarcely appeared on the scene than they vanished from sight. From nearly the same tongues that first told of their existence, we learn of the dire calamity that at last befel them, how after a fierce struggle with a powerful foe, their warriors were slain or burned at the stake; their women and children driven from their corn fields into the gloomy forests to perish; their towns destroyed or gone to decay, and their extensive but rudely cultivated fields again covered by a forest growth. No vestiges of them as a people remain but their fading embankments, the ashes of their fireplaces, their rude implements of stone and the crumbling bones of their dead, unearthed from shallow sepulchers by the plow. Their brave but savage deeds in defense of home and kindred, like those of many a people since the human race began, remain unhonored and forgotten, and now the name they gave to the great lake is nearly all that is left to commemorate them.

That the story of their downfall may be fully understood, a brief account should be given of the people who then inhabited the interminable forests around the Great Lakes. When Europeans first acquired a knowledge of the interior of the continent, surrounded by numerous distinct and wandering Algonquin tribes, all speaking in a similar tongue, they found several superior and more stationary Indian nations, known as the Huron-Iroquois, inhabiting a part of Ontario, New York, Pennsylvania, and Ohio. Although wide forests extended between their villages, their domains adjoined. They spoke in the same generic tongue, sometimes known as the Wyandot. This circumstance and the similarity of their customs and other characteristics, has led to the belief that once, not very long ago, they were one and the same people.

The oldest it is said, and in many respects the most remarkable of these nations, were the Hurons or Wyandots.

They dwelt in what is now Simcoe County, Canada-West, on the shores of Georgian Bay, where with a rude tillage, they cultivated the soil, their fields of waving corn, of beans, pumpkins, sunflowers, tobacco, and hemp covering an extensive tract, sufficient to furnish sustenance for over thirty villages inhabited by twenty thousand people. Although fiercely savage and cruel in war, in peace they lived in such friendship and harmony that Christian people might imitate them with profit. Two days' journey west of this people towards Lake Huron, were the Tionontates (Petun) or Tobacco nation, noted for the excellent tobacco which they raised and sold. They were closely allied to the Hurons, whom they resembled in customs and language. In Canada-West along the northern shore of Lake Erie, and extending some distance eastward across the Niagara into New York, were towns of the Attiwandaronks or neutral nation, so called because in the wars between the Iroquois and Hurons they remained at peace with both parties.

But the best known, and most famous people of this lineage were called Iroquois by the French. They were composed of separate and independent tribes, known to the English as the Five Nations. They dwelt in villages, along the streams and picturesque lakes of central New York. They were united for offensive and defensive purposes in a remarkable compact, known to themselves as the Kan-on-si-on-ni, or League of the United Households, and by the Europeans as the League of the Iroquois. This compact was the creation of Hiawatha, not the Hiawatha of Longfellow, but a veritable Indian personage of the Onondaga nation, the wisest of his people. Inspired by a humanity far in advance of his race and time, even of our time and race, he sought to bind all savage tribes in bonds of universal peace. Such was his ability and strength of purpose that he succeeded in impressing upon these five wild savage tribes the folly of war, and the wisdom exemplified by that ancient fable of the old man, his sons, and the bundle of sticks.

## The Eries

The Confederacy of Hiawatha was held together by a two-fold tie. Each nation was subdivided into tribes. Each tribe bore the name of some bird or animal, corresponding in name with a tribe of each of the other nations of the compact. Relationship by blood was supposed to exist between the members of tribes having the same name, so near as to prohibit intermarriage, so that besides the bonds of a political union, they were held together by the stronger cross-ties of kinship. Thus with the nation for the warp, and the tribe for the woof, these forest artists wove a fabric of such firm texture that when the Confederacy was rent asunder by the American Revolution, and moved from its ancient seats in central New York; one fragment in Canada, and the other in the States, the shreds clung with a remarkable tenacity to the old customs of the Confederacy.

The superiority of the political and social organization of the Iroquois made them the greatest of conquerors. Notwithstanding that the scheme of Hiawatha was inspired by benevolence, and its purpose was peace, the result was paradoxical. The wise compact that gave the Iroquois peace also made them strong. Tempted by their strength, they waged war against other nations. They became a terror to the weaker Indian tribes, were disliked by the Delawares, and hated by nations of their kindred, and finally regarded as the Ishmaelites of the forest.

South of the Iroquois, along the Susquehanna, in Pennsylvania, dwelt the Andastes, more recently known as the Conestogas, a brave and resolute people of the Huron-Iroquois family. In western New York, wedged in between the neutrals, the Eries, and the Iroquois, was a kindred, but small and feeble people, called the Wenrothrons. Fear of their powerful and aggressive neighbors caused them in 1639 to abandon their homes, and travel through the wilderness with their women, children, and household goods to the Land of the Hurons, where they were received quite as kindly as if the Hurons had been a Christian people.

It now remains to speak of the Eries, one of the most

important, perhaps the oldest, but least known of the Huron-Iroquois family. They dwelt south of Lake Erie, and at the time of their overthrow so distant from civilized people that no Europeans had ever visited them, unless it was that remarkable explorer Stephen Brulé. We have vague accounts of their wars with enemies west of them, by whom they were slowly forced eastward along the southern shore of Lake Erie, and inwards towards the Allegheny River where they had frequent wars with the Iroquois, and where we at last find them. Before they moved eastward they had hovered long, we know not how long, between the southern shore of Lake Erie and the domain of the Mound Builders of Ohio the mysterious authors of those colossal and symmetrical earthworks that bear such evidence of ancient culture as to lead to the belief by some that they were the work of a vanished race. The better opinion is, however, that they were the work of the American Indians, who had passed beyond a state of savagery and were far advanced in the arts of barbaric life. The remains of the Mound Builders extend northward, diminishing steadily in magnitude and symmetry, and finally fade off so regularly into the rude earthworks of the Eries in northern Ohio, as to make it difficult to determine where the dividing line is between them.

There is reason to believe that the Mound Builders were in possession of their domain at a comparatively recent time, notwithstanding the very ancient date given them by early writers. The Huron-Iroquois, to which the Eries belonged, have a well-known tradition that long ago the Emperor of a Great People, once built many forts which extended northward almost to Lake Erie. That the tribes of the north who were skilled in the use of the bow and arrow, and able to endure hardships better than their sedentary enemy, waged war upon and conquered them. The Leni Lenape or Delawares, a powerful and afterwards rival nation, who spoke in the Algonquin tongue, had a concurrent and well defined tradition that their ancestors emigrated from the north-

## The Eries

west, united with the Huron-Iroquois, and with them waged war upon a powerful people east of the Mississippi, which with great slaughter lasted a hundred years; that the latter were vanquished and compelled to flee down that river. Their people called themselves Alligewi. The Allegheny River and mountains bordered their domain on the west, and were indubitably named after them. The river was known to the Delawares as the Alligewi Sipu or river of the Alligewi, from which the word Allegheny is derived, nearly the oldest of Indian names. According to these traditions, and other evidences, the Delawares slowly pursued their journey eastward until they reached the sea. The Huron-Iroquois paused for awhile around the Great Lakes, then resumed their hegira eastward to the St. Lawrence, and afterwards like a reflux wave, turned back to the Great Lakes where they were early found by Europeans. Whether a part of the conquering Huron-Iroquois races, ancestors of early tribes dwelling south of Lake Erie, including the Eries and possibly the Senecas, lingered near the old battle ground after the war was done, is a question yet to be answered. We have at least reason to believe that the Eries were an old people, and long occupied the region south of Lake Erie. As early as 1640, Father Bagueneau informs us that "These People of the Cat have a number of stationary villages, for they till the soil, and speak the same language as the Hurons."

In 1654, when war was commenced against them by the Iroquois, they possessed more villages, and had more people than the confederate tribes together. The league of the Iroquois was formed a little before the discovery of America by Columbus. The Eries must then have been an old established nation. But it was long ago that the Alligewi held sway in the valleys of the Sciotos, Miami, and Muskingum, and we but dimly see their shadowy forms through the mists of the past. It is estimated that a thousand years has elapsed since their overthrow. Then Alfred the Great ruled in England and waged war against the

Danes. That the existence of the Alligewi continued to so late a date, and the Eries, or the people from whom they sprung began their existence so early as to make them a contemporaneous people we can not affirm. Yet we find rude defensive earthworks thickly strewn over the country of the Eries, while to the north and east of their region such earthworks but sparsely exist. Is it not possible that the ancestors of the Erie race learned the lesson of their construction from their ancient neighbors? What arts they borrowed from their vanquished foes the graves of the Eries may sometime tell.

It has now been more than two hundred and fifty years since the fires of the Eries were put out. White men came only in season to see their expiring embers, as it is possible that the ancestors of the Eries witnessed the closing scene in the history of their mysterious predecessors. But let us turn from that part of our subject that affords ground for conjecture merely to that established by authentic history.

Nearly three centuries ago, in 1609, and again in 1615, the French, and their allies, the Hurons, lead by Champlain, invaded the country of the Iroquois, and made an unprovoked attack upon them, killing many of their people upon the shore of Lake Champlain. The Iroquois at that time were unfamiliar with the use of firearms, and had never committed any offense against white men. These early aggressions made the Iroquois long a lurking inveterate foe of the French, and at last brought a fearful vengeance upon the Hurons. In the summer of 1648, about fourteen years after the French Jesuits had established a mission among the Hurons, the Iroquois stealthily entered Huron country and surprised their villages on the Georgian Bay. In the autumn of the next year, one thousand Iroquois warriors again invaded the country of the Hurons. A desperate battle ensued in which the Hurons were defeated and utterly destroyed.

In 1650 and 1651, the Iroquois waged war upon the

Neutrals, who dwelt along the northern shore of Lake Erie, assaulted and took their chief towns, committing prodigious slaughter, and the Neutrals, like the Hurons, were wiped out as a nation.

Now all that was left in this western wilderness of the Huron-Iroquois nations for the Iroquois to conquer was the Eries. The numbers, courage, and skill of the latter in war filled the Iroquois with fear. The Jesuits inform us that although the Eries had no firearms they fought like Frenchmen; bravely maintaining the first fire they would fall upon the enemy, notwithstanding these were armed with muskets, with a hailstorm of poisoned arrows, which they would discharge eight or ten times before a musket could be reloaded. Their arrows were probably poisoned after the manner of some Indian tribes of the west with the virus of the rattlesnake which infested their country. The unity of action, the vigor, and ferocity of the Iroquois at the same time inspired the Eries with dread, and both nations were impelled to bury the hatchet, so that in 1653, thirty ambassadors were sent by the Eries to the chief village of the Senecas to confirm a treaty of peace between the two nations. While there a Seneca was killed by an Erie, probably in a personal quarrel. The Senecas rose, and murdered all the ambassadors but five, who escaped; war followed. One party of Eries cut to pieces a band of eighty Iroquois; another captured and burned a Seneca village and still another party penetrated almost to the gate of a principal village of the Senecas, surprised and captured Anneneras, an Onondaga chief, one of their greatest captains. He was taken to an Erie village to be burned. His captors convinced that it would be more politic to spare his life, assigned him to a sister of one of the murdered ambassadors who might dispose of him as she should choose according to an Indian custom. To their great surprise and regret she required that he be burned at the stake. The chief of the Eries remonstrated, showing her the gravity of the situation; that the death of so noted a chief would be



likely to involve them in a dangerous war, but no persuasions could dissuade this cruel woman from her purpose, and the captive was burned alive. Somewhere among the hills, in the green woods, it is possible, of Chautauqua, this tragic scene occurred, with all the horrors that a female fury could devise. Anneneras warned his tormentors before he expired that his people were being burned in his person, and that his death would be fearfully avenged, a warning that proved prophetic.

This great indignity fired the hearts of the Iroquois. Father Simeon Le Moyne, a French Jesuit, visited Ononontate, the chief village of the Onondagas, situated in what is now Onondaga county, New York, in August, 1654, and witnessed the preparations of the Iroquois for this war. Eighteen hundred warriors gathered from the four western nations of the Confederacy, invaded the country of the Eries. News of their arrival spread like wildfire. The Eries were taken by surprise. They abandoned their villages and dwellings and fled into the furthestmost forests. The Iroquois started in pursuit, burning all the Eries left behind. After five days' flight the Eries intrenched themselves as well as they could in a fort of wood. The Iroquois drew near. One of their two head chiefs, a young man, had been baptized by Le Moyne in the Christian faith, and named Jean Baptiste. He was superior, mentally and morally, to his people. He tried to induce the Eries to capitulate and thus save their lives, saying to them: "The Master of Life fights with us, and you will be ruined if you resist." The Eries derisively replied: "Who is this Master of our Lives? We acknowledge no Master but our arms and our tomahawks," a pagan answer but of the Spartan type, as worthy of commemoration as if it had come from the lips of a Greek. The palisades were at once assailed on all sides, but the defense was as spirited as the attack. The combat was long and desperate. Great courage was displayed on both sides. The Iroquois made every effort to carry the place by storm, but in vain. They were killed

by the poisoned arrows of the Eries as fast as they advanced. At last they hit upon the plan of raising their canoes as shields, until they should reach the foot of the palisades, and then as ladders for surmounting it. This boldness astonished the Eries, but it was chiefly because they were nearly out of munitions of war, with which they had been poorly provided, that they fled from the fort. This was their fatal error, and caused their complete defeat. Great carnage followed. The woods were stained with the blood of women and children. Murder was everywhere. The Senecas have a tradition that after the battle the forest was lighted by more than a thousand fires at each of which an Erie was burning at the stake.

The Jesuit Duquesne informs us that the Iroquois on their part did not escape heavy losses in the fight, so great indeed, that they were obliged to remain in the country of the Eries two months burying their dead and caring for their wounded.

Where in the wilderness the battle was fought is undetermined. From the presence and use that was made of canoes, we are led to infer that it took place near some of the waters of western New York or Pennsylvania navigable for canoes. It is possible that it occurred near the shores of Chautauqua Lake. We have not the evidence at present, however, to justify us in such a conclusion.

The ferocity of the Indian in time of war was appalling. With remorseless cruelty he burned prisoners at the stake, and murdered women and children in the most inhuman manner. Yet in times of peace, the normal state of the savage as well as the civilized man, no people were more mild and generous; none more kind of heart than he. The Jesuit L'allemand, who lived with them when they were in their most savage state, and witnessed their prize contests of physical prowess and skill, declares that such was their moderation, fairness and courtesy toward each other, even while contending for victory, that one who witnessed them would never have thought he was in the midst

of barbarians. The Jesuits who were most familiar with the untamed savage pronounced them superior to the French and Italian peasants for brightness of parts and mental powers. The broad and just, even merciful, sentiments so often expressed by their orators, attest their native ability and fairness of character. Le Moyne who visited the Iroquois on Onondaga in 1654, says that while listening to their orations delivered with such decorum, and in such becoming and elevated language "One could not be persuaded that they issued from the lips of men called savages."

With such extremes of character, so much good, and so much evil in the same person, a Dr. Jekyll and a Mr. Hyde stalked the forest in the form of every Indian. It is the love of knowledge, of social order, of culture, and the temperate air of civilization that cool the fiercer passions and tame the savage beast, but appear to chill the milder virtues. Avarice, selfishness, and all the evils that they breed, and an army of other sins, unknown to the Indian seem to follow in the wake of civilization. Human hearts are essentially the same. There is less difference between the white and red man than appears at first. While the cruelties that we have described were being committed in the forests of America by untaught savages, Oliver Cromwell governed in England. During his rule and in the period following while the British Islands were enjoying the benefits of the Gospel, there were burnings at the stake, stretchings upon the rack, and tortures of mind and body, inflicted by, and also without, the authority of law, more inhuman than savages could devise. Civilized men and savages are alike subject to the conditions of the period in which they live. The Indian represented an earlier stage in the progress of the human race, as the white man did at a time before. He conformed to the logic of his simpler nature—lived according to older and dimmer lights, and did his duty as it seemed to him.

## The Eries

"He was fresher from the hand  
That formed of earth the human face  
And to the elements did stand  
In nearer kindred, than our race."

With the defeat of the Eries the war was not ended. The Iroquois made other invasions, and the contest was continued with an aftermath of murders, burnings at the stake, and like savage atrocities. Finally worn and exhausted by the repeated incursions of their foes, their warriors slain, their women and children starving in the forests, the Eries succumbed to their fate. Of those who escaped death some joined other tribes; some that had been made prisoners, strange as it may seem, voluntarily joined the Iroquois, and according to Iroquois custom were adopted by them, and all animosity between conquered and conquerors ceased. And now in the veins of many a Seneca flows the blood of an Erie ancestor. Such was the way in which savages ameliorated the cruelties of war, and humanity in a measure asserted itself.

The defeat of the Eries in this war was not due to their inferiority in courage, or lack of other warlike virtues, but to the advantage that a stealthy invading foe has over a scattered and unprepared people, with women and children, old and infirm to protect, with only such weak defenses as a primitive people could construct. The Iroquois had also the advantage of an intense patriotism, discipline, and unity of purpose, the outgrowth of that rare piece of Indian statesmanship, the "League of the United Households," which gave them superiority over all other Indian nations, and enabled them to hold every inch of their domain against the encroachments of their powerful English, French, and Dutch neighbors for more than a century. The organization of the Kan-on-si-on-ni was a long step towards civilization. It led to the cultivation of some of the highest arts,—genuine oratory, practical statesmanship, so far as it was needful for a savage community, and established a permanent peace among a kindred people. Had not the white man through his numbers, and superior advantages, been able finally to

overthrow the Confederacy, we know not to what intellectual even moral elevation, it might in time have attained.

From the scant information that has come down to us, it would seem that the country of the Eries at the time of their extinction, occupied a portion of the territory between the Allegheny River and Lake Erie, its eastern limits being a line drawn from near the Eighteen Mile Creek, not far from Buffalo, southerly to a point a little distance west of the famous oil spring near Cuba, Allegheny county, New York. To the southwest it was bounded by a line extending from near Pittsburg as far west, possibly, as Cleveland.

During the years that La Salle was making his explorations in the valley of the Mississippi, a young Frenchman, Jean Baptiste Lois Franquelin, was in Quebec making a record of La Salle's explorations with a view of embodying them in maps for the information of the civilized world, then deeply interested in new discoveries. Upon his celebrated map, published in 1684, Lake Erie was called as now, "Lake Erie." On an earlier map, it is written in French, "Lake Chat," meaning Lake of the Cat. The Allegheny River was called "Ohio." Five distinct collections of villages are represented as being scattered along its west side, from its mouth towards its sources. To each collection is given a name, with the number of its villages, all of which are marked as destroyed. The most northern collection of these town sites is called Ken-tain-to-na-go, 19 *v.* (villages) *de truite*, and is represented as situated on the upper waters of the river. A little distance to the southwest are marked on the map the sites of two other destroyed towns there called Oniasonthe or Oniasonke. They are supposed to have been situated on the shore of Chautauqua Lake at or near where Long Point and Bemus Point jut into it. The word Oniasonke is believed to mean the "Narrows," or the "narrowing place" from "oniasa," a neck or throat. The conquerors, the Senecas, succeeded to the possession of these sites. The earliest white settlers, a century and a half later, found at Bemus

Point the more recent remains of habitations of the Senecas, built it is probable on the old sites of the Eries, There were then existing the cleared fields of the Senecas where grass and wild plum trees were growing, old corn hills, and even potatoes, that had propagated from year to year. Similar evidences of a Seneca, and also of an Erie occupation were observed at Greenhurst, and at other places along the lake.

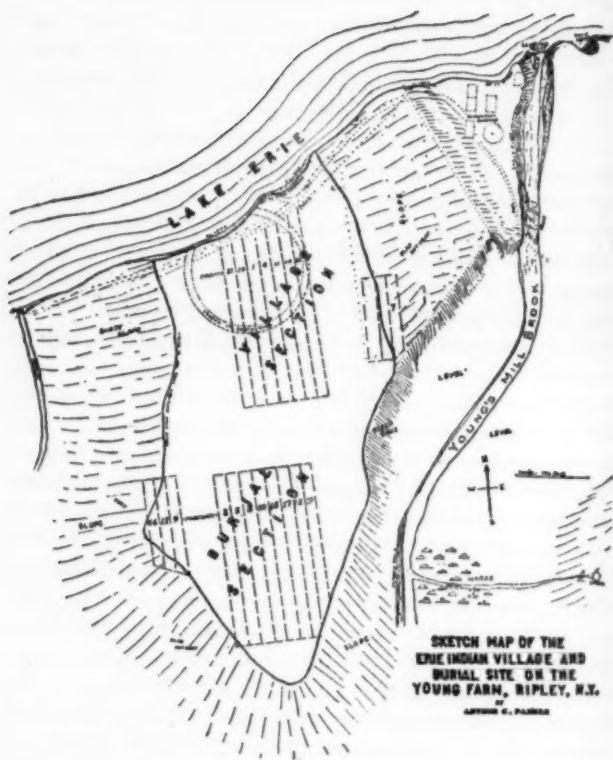
The definite description and location of these villages, given by this old French map, affords evidence that white men had visited this region, and had communicated information concerning it, to its author, before 1684. It was in 1669, or 1670,—but fifteen years after the destruction of the Eries, that La Salle made his first voyage of discovery down the Ohio. The route by which he traveled has been long in doubt. It is more than probable that he journeyed from Canada by the way of the Chautauqua Lake portage, and thence down the Allegheny and the Ohio, and that he saw on his way the sites of these ruined villages, and deserted fields of the Eries. At that time there must have remained many evidences of the great calamity that had so recently befallen them, abandoned corn fields grown up in briars and bushes, fallen and decaying palisades—sites of their dwelling places, then overrun by nettles and fire weed, and now and then amid wood-flowers and forest vendure, the yellow bones of a murdered Erie. These pioneers of pioneers, La Salle and his companions, may have been the only white men that beheld the extinguished brands of their household fires, and witnessed the last scene in their history.

The graves of the Eries, the sites of their villages, and the earth works that may have enclosed villages, as we actually find them at the present time, more precisely mark their location than can the map of Franquelin. In the valleys of the Allegheny, Cassadaga, Conewango, French Creek, around Chautauqua Lake, along the shores of Lake Erie, are scattered the evidences of their long possession. In Chautauqua county, New York, alone, there were not less

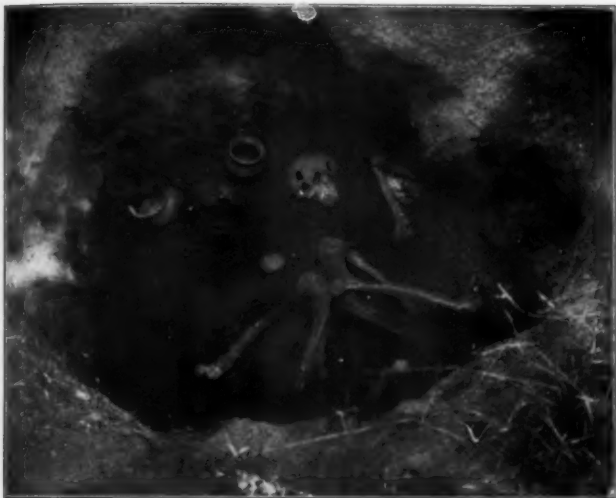
than thirty circular earthworks when the first white settler came. Besides the ordinary burial places, there were ossuaries where there had been a general burial of the dead. In 1887, in the Town of Gerry, one of these charnal places was opened in the presence of the writer and the bones of more than fifty persons exhumed. In the very heart of the Chautauqua Assembly Grounds was an Indian burial place. There is scarcely a farm in the county that an old ash heap, ancient weapon, implement, or other relic of primitive occupation, has not been found.

In 1894, while workmen were excavating a cellar in the grounds of the Chautauqua Institution, beneath the cottage of Miss Eddy, near the shore of the lake, at the intersection of Preston Avenue and the Promenade, a burial place of the Eries was discovered, and eight or ten skeletons exhumed that had been buried three feet below the surface. They were carefully examined by Rev. H. H. Moore. Several of the skulls were found to be of a good intellectual cast; others were inferior. Not many rods away, on the lower side of the old Auditorium at Chautauqua, Rev. J. E. Chapin exhumed a well-defined skeleton. Around these sepulchers were doubtless the habitations of this people. Now, at the Chautauqua Assembly Grounds, the most eminent moral and intellectual teachers of the country gather annually where but a little while ago was the home of a people who had never seen or even heard of civilized men, whose graves remind us of a savagery more primitive than now exists in the remotest corner of the earth. The Temple devoted to these distinguished educators, rests almost upon their graves. Other burial places and mounds of the Eries are strewn around the lake. Near Whitney's Landing were two conspicuous mounds. Near Stedman, about two and one-half miles in a southwesterly direction from the Assembly Grounds, an ancient charnal place or ossuary was opened in 1867, and the bones of twenty-five to fifty persons, it is estimated, were disinterred.

It was a custom of the Huron-Iroquois nations to give







Erie Burial Pit.

their dead a temporary burial, sometimes upon a scaffold and sometimes in the earth. At intervals of ten or twelve years they gathered their dead, removed the flesh remaining on the bones, and buried them in one grave with great ceremonies participated in by all the nation. The Jesuit Brabeuf witnessed and described one of these funeral ceremonies among the Hurons. "They marched," he says, "from their different villages, through the dark and tangled forests, to the place of burial at Ossossane, bearing the bones of their recent dead upon litters, chanting wild dirges as they filed along the forest trails." He describes the great concourse assembled at the place appointed for their burial: the houses filled to overflowing with savage mourners, the countless camp-fires, the funeral games, and the weird scene when they cast their funeral gifts and the bones of their ancestors and kinsmen in a hideous shower into a common grave.

The Huron-Iroquois had great affection for their dead.



Erie Burial Pit.

*Photograph by H. C. Parker.*

They believed in the immortality of the soul. Parkman says:

"From this hour [that of their final burial, to them a general resurrection] they believed that the immortality of the soul began. They took wing as some affirmed, in the shape of pigeons, while the greater number declared that they journeyed on foot and in their own likenesses to the Land of Shades, bearing with them the ghosts of wampum belts, beaver skins, bows and arrows, pipes, kettles, beads, and rings, buried with them in a common grave." Brabeuf says they believed: "As spirits of the old and children are too feeble for the march to the Land of Shades, they were forced to stay behind lingering near their earthly villages, where the living often hear the shutting of their invisible doors, and the weak voices of their disembodied children, driving birds from their corn fields."

This remarkable inspiration of untutored savages was a belief that had existed among them before civilization, or the light of Christian religion had reached their dark forests.\*

\*See further Edson's "History of Chautauqua County," published in 1894, pages 43 to 58.

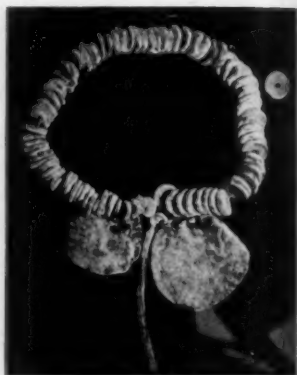


Ossuary containing fourteen Skeletons. Reburied in Pile after Huron Custom.

Surveys and maps have been made of the principal earthworks. Some of them were exhibited by the writer at the Pan-American Exposition, in Buffalo, in 1901. Often mounds have been excavated by archeologists and others. The Peabody Institute of Boston has made a scientific examination of some that exist along the Cattaraugus Creek. In the Town of Ripley, Chautauqua county, New York, from a conspicuous and symmetrical hill, that terminates in a bold bluff on the shore of the great lake to which the Eries gave their name, a fine and extensive view may be had of its waters which there, to the eye, seen as limitless as the ocean itself. Upon the nearly level surface of this hill, are the remains of an ancient village and burial place. During the summer of 1906, Mr. Arthur C. Parker, New York State Archaeologist, a kinsman of Gen. Eli Parker, was engaged in a scientific inspection of this old village site



Pitcher-shaped Erie Pot Found  
at Ripley, N. Y.



Erie Necklace, Restrung Bead  
by Bead as Found.

and burial ground. The examination of more than a hundred graves disclosed the fact that it must have long been occupied; that its inhabitants held a strong affection for their dead, and buried them in graves carefully prepared, and with as great decency as any civilized people. Many interesting discoveries of pottery were made, vessels of various forms and ornamentation, terra cotta and stone pipes, many other implements of peace and war, copper articles, also a few small pieces of iron indicating that some communication had existed before their overthrow, with Europeans. These relics have been deposited in the State Mu-



Huronian Pipe, Found on an Erie Site at Ripley, N. Y.

seum at Albany. During the year 1907, Mr. Parker made an examination of a burial place near a well preserved old earthwork, on the farm of Martin McCullough, in the Town of Gerry, Chautauqua county, where nearly sixty skeletons were exhumed. Hon. Dilworth M. Silver of Buffalo, the writer of this article, and others, have made still further examinations with interesting results. Some of these examinations seem to indicate that the Eries were more advanced than other nations of the Huron-Iroquois family, and were rising from savagery towards a higher condition of barbarism, and may have been in the possession of knowledge that came down to their ancestors from the Alligewi. History informs us that it often happens that the conqueror acquires as his most valuable spoils the arts and accomplishments of his vanquished foe.

We have a fellow feeling for the men, rude, and savage though they may have been, whose hearts once warmed with fondness for scenes now as dear to us as they were once to them; who fished in our lakes and streams with a spear of bone, and, armed with stone-headed arrows, followed here the forest paths in pursuit of game; who gave their name to the waters of an inland sea that joins an empire in the east to another in the west, a sea that floats a commerce greater than the Mediterranean in Cæsar's time. The beautiful name that the barbarian gave it is destined in the progress of years to become classic and as famous as that of the Mediterranean itself.

# Historic Fernandez De Taos

By Edwin L. Sabin

**F**ROM the little railroad station of Servilletta, in northern New Mexico between Santa Fé and the Colorado line, it is thirty-five miles by stage eastward across the sage, through piñons into the cañon of the Rio Grande and out again to the quaint, storied old town Fernandez de Taos.

Completely overlooked by the casual traveler, even of more than the wonted historical interest in this historic Southwest, is Fernandez de Taos. It was long the northernmost settlement of importance on Mexican territory. Here was a Mexican custom-house; here was the gateway through which one passed, bound for the unknown north, or returning therefrom; here was the busiest of trading posts for Indians, Mexicans, and whites. Here the scout Kit Carson for many years had his home; here, according to the ancient church register, on February 6, 1843, was he married; here in the venerable graveyard he and his wife are buried. Here focussed the Pueblo and Mexican insurrection of 1846-47; here was murdered in his home Charles Bent, first of the governors after conquest by General Kearney, and here resides his daughter, who was present, a child, at the assassination.

In its heyday Fernandez de Taos was the rival of Santa Fé, being second only to it in size. It could boast the first printing-press operated west of the Missouri River—imported, after a laborious journey, by a Roman priest; and it issued, in 1837, the first newspaper, *El Crepusculo*.

During the closing years of the eighteenth century the town was besieged for days by a great force of savages, who at last withdrew for lack of provisions. Under Kit Carson it was the agency for the Utes and the Apaches; and it was then, as it had been previously, the principal rendezvous for expeditions against these turbulent tribes.

Many and many a time have sallied gaily from the plaza regulars and volunteers, dragoons and frontiersmen, to southward or northward, to the east or to the west. And after their foray have they come back, travel-worn, but bearing scalps, some of them, to disband.

Having been such a center of old-time activity, Fernandez de Taos has seen the faces of heroes and notables: the redoubtable Carson, Colonel Ceran St. Vrain, contemporary resident and almost as famous as a fighter, Charles Beaubien, earliest of the circuit judges, Governor Charles Bent and his brother William Bent of the famous Bent's Fort; General Stephen W. Kearney the conquistador, Colonel Sterling Price, Fremont the Pathfinder—men who have made Western history; and as later guests Remington the painter, Curtis the Indian photographer, Mrs. Marah Ellis Ryan the romancer.

Two miles northward from the town is the pueblo of the Taos Indians, inhabited by five hundred people and in its perfection of type outclassing Zuñi.

The origin of Fernandez de Taos is veiled by legend. Ancient chronicles ascribe to it the title Don Fernando de Taos, as well as that of Don Fernandez de Taos. The wherefore of the Fernandez (and of the Fernando) is in dispute. Authorities would maintain that the settlement was named in honor of King Ferdinand the Fifth, of Spain. But the appellation has also a humbler history. Many years ago, before there was a named settlement, at this spot was located the ranch of one Fernandez (or Fernando), a Spaniard. By reason of the comparative proximity of the Indian pueblo, in his peregrinations about the country he was referred to as "Fernandez de Taos"—Ferdinand from Taos; and this expression has survived as a christening. The site of Ferdinand's house is still pointed out.

In August, 1556, Roman Catholic sovereignty in the district granted to the Taos Indians a tract to extend one league in all directions from the pueblo. This tract in-

cluded the confines of the present town of Fernandez de Taos. Being harassed sorely by the Apaches and Utes and other unfriendly Indians, early in the seventeenth century the pueblo ceded to a body of discharged Spanish soldiers land for a settlement, on condition that the settlers would aid the pueblo in its defense against invaders.

Thus, having been authorized as a bulwark, the town of Taos became an actuality. Today it has a population of some 1,200, with the Mexicans far outnumbering the Americans, and with Mexicano the general tongue.

The town is of adobe construction, and in typical Mexican fashion is built about a central plaza, or park: four sides of solid walls, save for the four streets and one lane, enclosing a grassy, shaded square. The Mexican plaza is an evolution of the old time corral. In times more rigorous, in primitive settlements, these plazas were but rudely fenced yards into which were herded transient stock, at night, while the owners camped around-about, thus protecting their property from the marauding Indians and beasts. Gradually buildings surrounded the corrals, the corrals themselves merged into one—and behold, the plaza.

The plaza at Taos formerly was almost twice as large as now. It is the favorite idling place of the citizens; along its fence saddle-horse and team are tethered; within it, on fiesta days, are erected booths, and it is thronged with merry-makers.

It has had its tragedies; for in a corner of it, in February, 1847, were hanged a squad of rebellious natives, captured by the troops in the affray following upon the assassination of the ill-fated governor.

To see Fernandez de Taos at its gayest, perhaps, is to see it on its Fourth of July—Guadalupe Day, commemorative of the ceding, by Mexico, February 2, 1848, of the southwest territory to the United States. However, Guadalupe Day no longer comes upon its anniversary date. Once it did, but the time proving, for various reasons, inconven-





The Pueblo Road on which the Indians come to Town.

ient, by the advice, so 'tis claimed, of the church authorities, it was transferred to October 1. Therefore upon October 1 the *rancheros* and their families for miles about pour into town; the plaza fence is fully occupied, booths are everywhere, and there will be five *bailes*, or balls, in full blast, afternoon and night, and enduring for several days.

Another feature dearly beloved by Taos is its merry-go-round. The present merry-go-round, which has now occupied its corner for a number of years, is the most pretentious yet installed—albeit the tails of its wooden horses, and the majority of the ears, are missing, having upon a certain occasion been shot off by a band of rollicking *vagueiros*, or cow-boys. However, this took place not at Taos, but at another town, not far distant.

In the beginning a merry-go-round first visited the Ranchos, four miles south. Rather, it was born there, being strictly home-made. The conveyances for the patrons were rudely built seats and the motive power was one-man—the owner and inventor lustily pushing at a short pole, following it around a central axis about which revolved the circle



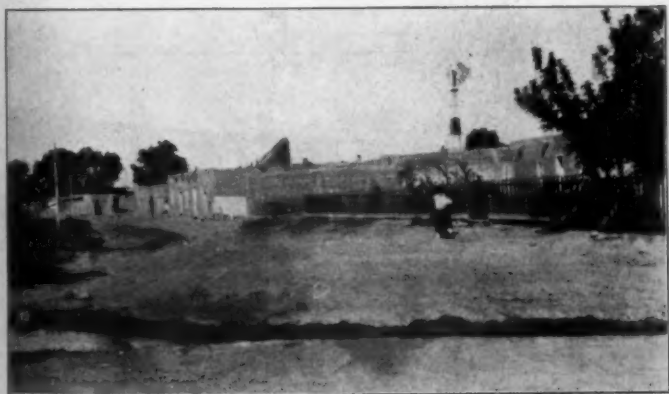
Along the Plaza, which has been Witness to many stirring Events.



A View down the Plaza—In the Background is the Cupola of the old Church.



A Business Street—Indians always in evidence.



A Taos Side-Street—The Skylight in the center marks the Studio of the Artist, Phillips.



The Old Church at Taos.



Below this Sign was Kit Carson's Office.



Taos' Merry-go-round of exciting History and much Popularity.



Kit Carson's Taos Home, occupied by him until 1868; now delapidated.



The old Graveyard where Kit Carson and his Wife are buried.

of seats. As a novelty this merry-go-round was a grand success. The Mexicans and the Indians swarmed to it, eager to pay, when lacking money, in corn and peas and beans. As a result, the crop supply of the region was cornered by the merry-go-round, and a famine wellnigh ensued.

Soon the one-man power was abolished in favor of horse-power. Then, to assist and to further the enterprise, again the native population hastened to the rescue, bringing their ponies, and proffering them freely, that the entertainment might prosper and fail not.

Thus the merry-go-round at Taos is founded upon tradition. Having passed through its baptism of pistol-balls it lives a peaceful existence, is well patronized by American, Indian, and Mexican, and the smoke of its engine and the shrill of its whistle are a recognized part of Taos' daily routine.

In common with other early settlements of the Southwest, Taos possesses its old church. But how old, *quien sabe?* Upon a bracket of the interior is legible the date

1807; but this bracket merely denotes the completion of the ceiling now existing. Several roofs and ceilings have preceded—and roofs and ceiling last long in this climate. The wooden cupola is of recent addition, having been built within fifty years. Originally there was no such cupola. The adobe of the walls has been washed by rain so that wide blotches appear; and the rain also has worn away the supporting corners until they are almost detached. The churchyard, once level, now is an incline from the street to threshold; so many bodies have been laid to rest in the ground there. The bones form layer succeeding layer—a solid mass which tells of the years. Roman Catholicism is well represented at Taos, as throughout all New Mexico. Here are stationed a resident priest and an assistant, here is a convent, and here comes, every year, the bishop, to confirm a class in the town and a class at the pueblo. His visit is made the occasion of a celebration; and a galloping, painted cavalcade of Indians escorts him to the pueblo chapel. The town has also a Presbyterian school and mission.

But it is around Kit Carson's presence, in Fernandez de Taos, that much of our latter-day interest hovers. Taos was his first location when, as a boy, he came out of the Missouri country to seek his fortune in this farther West. He arrived at Taos, via Santa Fé, in November, 1826; and thenceforth, for over forty years, save for the intervals when he was being employed elsewhere as hunter and on army service, Taos was his headquarters. He tried ranching, near by, but Taos still drew him back.

After the death of his Indian wife he married here Maria Josafa Jaramillo. The entry is plain upon the parish register. Children were born; Taos remained the family home. Here he left his wife and children when expeditions called him away. In 1853 he was appointed agent over the Utes and the Apaches, and Taos saw him constantly. The house in which he and his lived, and the office which he used, are easily found by the stranger.

The older residents of the town recall the Carsons vividly, and speak of them with much affection. In the spring of 1868 the scout removed his family to the Arkansas River, near old Bent's Fort. Within a few weeks Mrs. Carson died, and soon thereafter her husband followed her. He had expressed a wish to be buried at Taos, which he dearly loved; and thither the bodies were conveyed, by wagon, overland. The two now lie side-by-side surrounded by a wooden paling, in the old graveyard.

Of equal importance, as a memory, with the renowned scout is Charles Bent—statesman, scholar, trader, man of affairs in the shaping of the West. He, also, clung fondly to Taos, retaining his home there although his new official duties, under American rule, took him much to Santa Fé, the capital.

He was appointed military governor for the United States, by General Kearney, September 22, 1846; and on January 19, 1847, he was cruelly attacked, scalped, and killed, in his Taos house. His family were eye-witnesses.

The adobe dwelling in which the horrid deed occurred is still in use, and the marks of the missiles may be descried in the walls.

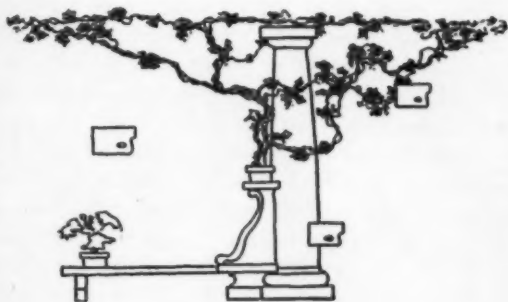
Typically frontier, but nevertheless utterly peaceful, is Fernandez de Taos today. The lover of the romantic and the picturesque may here feast his soul. The railroad is yet afar; all is Mexican but little modified by the Americano, and the ever-present Pueblos, sturdy and friendly, with their gay blankets and their graceful poses, lend uncommon fascination to the streets.

At Taos lives and has his studio the artist Bert Geer Phillips, who is devoting his brush to the Pueblos. With him came to Taos a brother artist, of especial repute as a magazine illustrator, E. L. Blumenschein. Sauerwen, J. H. Sharp, E. D. Couse, are other artists who find delight in Taos.

Irrigation has made the country around-about green with alfalfa and corn, orchards and gardens. To the east



are the mountains, and mountains close the valley on the north. In the fall Indian Summer lingers long, wrapping the vistas in bluish haze, and spangling the mountain-slopes with the gorgeous yellow of the frost-touched quaking-asp. Then Taos is particularly charming—a veritable lotus-land, soothing the senses, and inspiring to tale and reverie of the brave days that were.



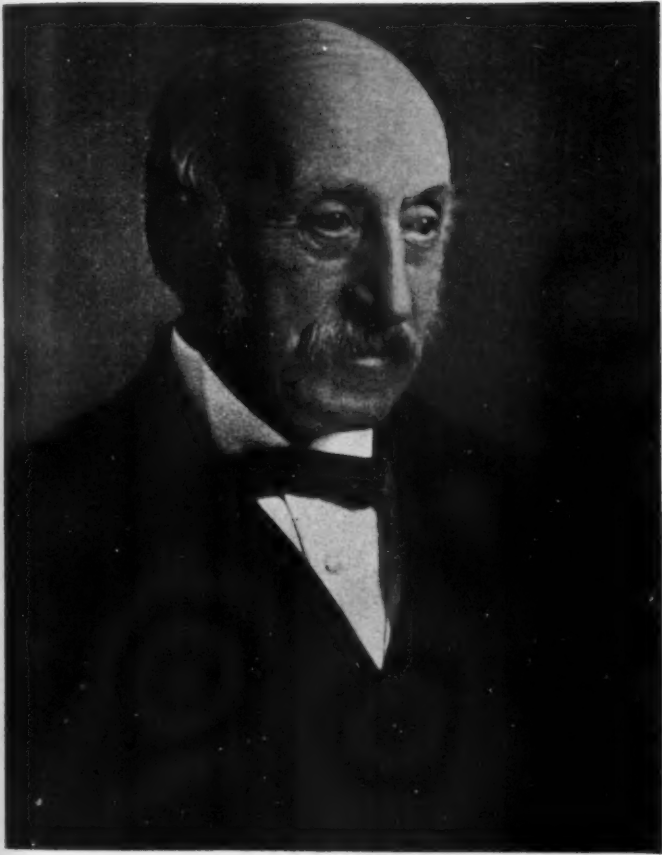
## Charles Eliot Norton

To have been for over half a century the friend and intimate of the greatest writers of his time, both in this country and in England, is the chief distinction of Charles Eliot Norton, who, for many years, was Professor of the History of Art at Harvard and is now professor emeritus. Arthur Hugh Clough, who visited America in the fifties, was one of the first of the great authors to become the friend of Norton and an even greater friendship followed shortly when Ruskin and Norton became acquainted in England.

Mr. Norton's original work in literature is comparatively slight and is to be found chiefly in his correspondence with his friends, his translation of Dante, and his editions of the correspondence of Lowell, Carlyle and Emerson, Goethe and Carlyle, and of Ruskin, this last published a few years ago in the *Atlantic Monthly*. Ably qualified by his personal knowledge and by his discriminating taste, Mr. Norton has fulfilled these literary executorships with rare ability and discretion.

Mr. Norton is noted as a Dante scholar and his translations of the "Vita Nuova" and the "Divina Commedia" are second only to those of Cary. He has also written "Historical Studies of Church Building in the Middle Ages," "Notes of Travel and Study in Italy" and "Considerations on Some Recent Social Theories." This original work is, it will be seen, inadequate alone to justify Mr. Norton's high place in American letters. It is rather because his literary judgment has aided many noble writers and his artistic taste guided many a Harvard undergraduate that he has been and still is an influence in American art and literature.

Mr. Norton was born in 1827 at Cambridge, Massachusetts, where he still resides.



Charles Eliot Norton.



On Chautauqua Lake.

## Dawn at Chautauqua

Life wakened me one morn beside the lake :—  
The Sun, a silent trump of silvern gold,  
Spake all things new from Night's reluctant old ;—  
The East one red whence lately gray did break ;—  
The birds from him a freshening chrism take,  
And grass and trees and waves thrill new-create,  
Quivering with re-born happiness, elate  
To form bright pacts of joy for dear Dawn's sake.

Chautauqua ! Symbol of the Spirit new,  
That spreads a life out, open, candid, free ;  
Cultured of good, of beautiful and true ;—  
Opening keen eyes to try each novelty ;—  
In thy meek depth high Heaven itself doth see ;—  
'Mong men Good-Will in shining verity !

—*Clifford Lanier.*

# A Foreign View of Chautauqua\*

By Prof. Andreas Baumgartner

(Zurich, Switzerland.)

**I**N my journey, Chautauqua was my first goal. It lies on Lake Chautauqua in the extreme western corner of New York State. This lake has the outline and area of Lake Zurich, and extends northwards towards Lake Erie. In the winter, Chautauqua is quite deserted; in summer, particularly in July and August, its pretty frame houses are packed. At that time, from every section families and individuals hasten hither to attend the Chautauqua summer schools. The latter are but annexes of a much larger organization, the so-called "Chautauqua Institution," founded in 1874 by Bishop Vincent and Lewis Miller (Alva Edison's father-in-law). This brings together many thousand adults for the purpose of self-education, and enables its members to complete the deficiencies of an ordinary schooling. A daily sacrifice of twenty minutes is devoted to reading a monthly magazine and four specially written books. Its motive is to prevent too wide a gulf betwixt them and their student children.

Now the summer schools are managed by Dr. George E. Vincent, a son of Bishop Vincent, and a professor at the University of Chicago. Whoever can afford it ends his year's labors with a visit to Chautauqua, when, under the guidance of able specialists during two months studies are maintained. Here for certain labors each year, degrees are conferred,† and for the successful following of certain single courses, diplomas are issued, which are legally recognized.

\*Prof. Baumgartner was a lecturer and visitor at Chautauqua in the season of 1905. In his book entitled "Erinnerungen aus Amerika," published in Zurich, appears this chapter on "Chautauqua, the Summer-town." Translation made for THE CHAUTAUQUAN by Herman Rosenthal, New York Public Library.

†By charter Chautauqua is given power to grant degrees but this power is not exercised.

The vacation courses came from the States to England as "University Extension" lectures and thence to the continent.

The visitors to Chautauqua go there of their own accord. There are teachers of both sexes, the clergy, and students. Much is offered that is new, and in some subjects the presentation is much simpler and more concise than at the colleges. The number of visitors annually reaches about 15,000, inclusive of the teaching faculty, management, and servants, as well as some relatives and friends who join the student body.

This July and August Chautauqua is a thing not paralleled anywhere else: a summer town with all the features of municipal administration, police, fire, building, finance, tax and health departments, with a supply of light and water, post, telegraph and telephone, a bank, printing office, steamship and railroad stations,—in a word all serving the end of rendering the spot ideal to the Chautauquans, who seek naught but spiritual and bodily improvement.

Chautauqua village is made up of several hundred small dwellings and tents, a large hotel, and a mass of buildings belonging to the Institution. The latter consist of an amphitheater, lecture-halls, club-rooms, museum, gymnasium, chapels, shops, and rooms for the several handicraft courses; besides those belonging to the management and offices. These are mostly neat frame structures scattered harmoniously through a wooded park. Of course, the streets are primitive, but with clean roadways and pretty lawns. A strip about 200 meters long on the lake has been converted into a relief of Palestine, with a genuine Lake Genezareth, a Dead Sea, and a running Jordan, hills and dales, and here and there a town and village. Thus lectures on the Holy Land may be associated with a tour through it, providing the auditors are not too many.

So Chautauqua is a genuine secluded American country village, but yet a mighty school combining both kinder-

garten and university. It is a happy and wonderful combination of study and summer vacation.

Daily from 8 a. m. to 4:30 p. m., in July and August, courses of every sort are conducted: in science, foreign languages, the handicrafts, the training of Sunday school teachers of both sexes, of kindergarten teachers, besides courses for physical development (gymnastics, fencing, swimming and out-door games). Also, lectures are delivered on literary subjects, history, pedagogy, psychology, religion, and ethnology. The program is so extensive as to give the idea that, winter sports aside, all that the world has to teach may be acquired here. To give one an idea, I shall at random select from last year's program a few of the subjects from the courses of lectures: Cicero's Orations, the English novel, sketching on the black-board, sight-reading, type-writing, quantitative analysis, parliamentary law, youthful games, the four Gospels, cooking, the mandolin and the banjo, voice-culture, basket-weaving, modern lyric poetry, the inner life of Jesus, Plato, Socrates, book-binding, water-colors, book-keeping, debating, library courses, Hegel and his influence, social psychology, medical gymnastics, etc.

As but one of these can be thoroughly followed, each student selects but one. Music and lectures are to him solely recreative. I had a whole week to spare, and wished to look into all a little, but it was impossible to do more than observe superficially an extremely limited set of subjects.

An hour every day is devoted to a religious lecture, which is given by a prominent university professor changed each week. At 4:30, the social life begins. Representatives from the several departments give informal receptions, inviting guests or persons of prominence. One is introduced, shakes hands, chats and is served with non-alcoholic beverages by the ladies. There is no prescribed dress, and one soon feels among friends.

In the evening, a large part of the visitors gather in the amphitheater, easily holding seven thousand, to hear



musical performances, lectures with magic lantern, theatrical and declamatory entertainments. For the last, as in the others, the best talent of the country is engaged, to maintain the exalted reputation of Chautauqua.

The uniqueness of Chautauqua is essentially that in a school of gigantic scale, but optional, all culminates in learning and other spiritual edification, and that added to this main aim nothing is thought of but sociability and such measure of sport as is needed to maintain one's physical well-being.

So one does not meet anyone in this summer town who wishes but to do business; no fakers, idlers, saloons, nothing of the American bill-posting nuisance; but solely those following an ideal. One seems to feel oneself transported into another world. The longer one stays in this wonderful place, the more is he confirmed in this view by every experience and observation, which in a short stay might be overlooked. The guest at the large hotel finds gradually that the entire domestic hotel personnel, save the colored boot-black, is made up of educated individuals. The imposing waitress at our table was a Buffalo music teacher, who, between meals, followed her further education. At the left-hand table a student served; and to the right, a young teacher. As I half jokingly remarked to the bright amiable hotel-clerk, you too may be a student, he smilingly took from his inner pocket his matriculation paper, which showed he was following classical philology. His favorite author was Emerson. From that day, my converse with the Chautauquan clerk revolved solely about American literature.

One of the first days as I was either working or dreaming on a meadow under the shade of an apple tree, I made a similar discovery. About the neighboring fence walked a good looking young fellow in a simple uniform. Every now and then he glanced into a book, and I determined to make his acquaintance. But he made the first advance. Then I found him to be the son of a clergyman, and a mem-

ber of the local police, and intending the following fall to enter the university.

All these persons had engaged in service in Chautauqua, which enabled them to follow some course or hear a certain series of lectures. America is free from prejudice as to physical pursuits. Little as the American esteems the millionaire for his money, so little does he look down on living from manual labor. And what is so remarkable to us in Garfield's life, his wood-splitting and shingling during his vacation, and school janitorship, is in America quite in the ordinary. The students employ their long vacations gladly in earning money or gaining knowledge of the world and humanity. Many leave their immediate homes and go preferably to the summer resorts along the lakes, taking positions in the hotels. Or they go west, working on the farms.

The fact that in Chautauqua the waiting personnel is also made up of an educated class accounts for the fact that the visitor never is out of an agreeable, kindly, polished, and cultured atmosphere. So one is strengthened in the belief of having been taken from the everyday world to an ideal atmosphere of some other planet.

Sunday is devoted to rest and religion. A Chautauquan Sunday is in its way quite as noteworthy as one of the week-days. After a severe week full of work and excitement, the quiet Sunday is a priceless enjoyment.

Originally the Chautauqua Summer Schools were a Methodist idea, equally devoted to religious and worldly education. Now Chautauqua is independent of any church. Barring the Catholic, every denomination is represented, and each has its own chapel. Sundays, the bulk of the students distribute themselves to an early service in Methodist, Baptist, Congregational, Presbyterian, Lutheran, Unitarian, Campbellite Houses, etc., etc. But at eleven, a few thousand unite in a common service in the amphitheater. The afternoon offers yet to the indefatigable all sorts of duties and pleasures. At three, there is Sunday-school for

all ages; at four, Christian ethics; at five, afternoon service; at seven, a walk with a Palestine tourist through the "Holy Land;" at eight, a sacred concert.

The area of Chautauqua, as yet enclosing large meadows which would admit a doubling of the houses, is enclosed all about,—on one side by the lake and on the other by a palisade fence. The latter, as referred to above, is guarded by police until ten at night. Entrance to Chautauqua is thus only possible by the turnstiles at the steamboat landing and railroad station. And even these are only open to members of the summer schools. Others must pay an admission fee of two francs a day.

Sundays, only members can come and go showing their cards. Strangers are not admitted. The boats do not stop here on this day, but make a turn around Chautauqua.

Of course, even in America, all not well acquainted with Chautauqua smile at such restrictions and exclusiveness. But the founders were far-sighted enough to recognize their need. The reputation of this wonderful summer town is so far-spread, and its position on the lake is so beautiful, that Chautauqua would make a favorite resort for Sunday excursions. Chautauqua would on Sunday pertain to strange visitors. It would be crowded by Sunday-trippers and picnic societies, and the best these would leave would be scraps of paper and orange peels.

But thanks to the precautions taken, on Sunday also Chautauqua is exclusively for the Chautauquans. It is not desecrated on Sundays. It remains always as in the words of Bishop Vincent ("A Reading Journey Through Chautauqua," by Frank Chapin Bray, with an introduction by Chancellor John H. Vincent, 1905): "The place where nature and art work together for the welfare of all who land upon its shores, meander beneath its trees, ride on its waves, or enjoy in its halls a stimulating sociability. And besides it is a teaching site, embracing all things whose study contributes so much to the purification and cultivation of the spirit and embellishment of domestic life."

# Assembly Ideals and Practice

By Daniel W. Howell

(General Secretary of the C. L. S. C.)

ONE of the leading Chautauqua managers of the country in writing to me made use of this sentence in reference to workers in the C. L. S. C. Department of Assemblies: "There doesn't seem to be any demand. I hope you will be successful in working up a demand." As I read the sentence my impression was that this eminent Chautauqua leader had failed to catch the true conception of a Chautauqua Assembly. What is the purpose of an assembly? For what does it stand in the community? What is its mission on the American continent? Is its only purpose to cater to a crowd by satisfying an abnormal craving for sensationalism?

I take it that this movement stands for the highest ideals of moral and intellectual character; and, standing for such ideals, it should never be a follower but always a leader. It should never drift with the current of popular opinion without purpose, aim, and ambition, but it should stand ever for the largest improvement, for the broadest culture, and for the highest achievement. I am very fearful of the outcome if it does not embody ideals above the ordinary and beyond the average. In every community it should raise the general average of intelligence and morality. There is no more effective agency in moulding public opinion and in making character; but managers, at the very outset, must bear in mind that it should be a creating power and not a blind follower of an ephemeral fancy. If the ideal is realized it must supply for character-building moral, intellectual, and spiritual food. Shame to that organization which degrades its platform by making it a means of providing only laughs and jokes for the coarse and vulgar! The genuine Chautauqua should stand squarely and always for three things: a true patriotism, a consistent Christianity,

and an improved intellect. It is not a mere entertainment bureau for giving a "rollicking good time" for so much hard cash but it is an intellectual center for disseminating the ripest opinions of the best students on all subjects of human weal. More than all other institutions it is the best medium for giving the results of investigation in all fields of scholarship, because its platform is untrammelled by creed, school, or sect. It can give to every community the best thought of the best minds of the times. This may appear an exalted ideal, beyond present-day possibility, but I do not believe that it is. To more fully understand the situation let us consider some phases of this ideal in the light of present conditions.

Can we maintain such an ideal and make it pay?

The commercial side of the assembly touches every manager very closely. He must fill the coffers with cash or his credit will be below par; so he too often considers the popularity of today and loses sight of the prosperity of tomorrow. The commercial side has been having full swing and the few big days have been running their course, until a large number of assemblies are feeling sorely the lack of a permanent constituency. Here are some actual words from managers: "Will cut out many things from program, so as to operate without a loss;" "It is very doubtful if we shall have an assembly;" "We continue only the entertainment feature;" "I do not think the Chautauqua will be a permanent institution in —; at least we will not back it any more." These are significant sentences from a few managers, for they betray the sad fact that too many assemblies have been endeavoring to make good financial loss by appealing to the vaudeville crowd, and have found that the loss caused by a few stormy days cannot be made up by bright ones. When the summer assembly is placed on a purely commercial basis it is a most precarious business. If it can be made to pay at all it will be by securing the coöperation of the best citizens and so gaining a permanent constituency, without which it is bound to lose

money. The sooner we look this question squarely in the face the more quickly will Chautauqua Assemblies be placed upon a paying basis. They can be made to pay their own way when ideals of real helpfulness are continuously maintained. With a substantial program and schools which satisfy a real desire for development, prosperity will surely be the result. True friends and staunch supporters are not gathered from the fickle crowd but are found seeking "goodly pearls" of knowledge at the feet of modern Gamaliels.

Can we maintain such an ideal when we are dependent upon the people?"

"The people will not stand for it." "We must give the crowd what they want." "There is a demand for the light and frivolous and we cannot get them to give allegiance to the best things." "We always have some educational classes but the attendance is small." These sentiments are heard again and yet again and according to some seem to be the universal verdict of managers. It is a growing impression of mine that the people will respond to the emphasis of the management. The psychology of a multitude is a most interesting study. The few masterminds always move and control others. It is easy by eulogistic praise to rouse a crowd to the heat of enthusiasm and it also is not difficult by malign insinuation to depress a multitude to sullen indifference. The general public, I firmly believe, will follow in the right direction if there is enthusiastic leadership. If managers will enforce the educational idea there will be a larger response. It was reported to me that at one assembly within the last few years continual emphasis was given in announcement to every sensational or semi-sensational feature, while one of the lecturers of the best type was advertised only by the program; his lecture was never mentioned, even once, from the platform. A noted nature study teacher told me of his experience at a popular assembly where there was no one to present him and he was compelled to introduce himself

and make his own announcements. True, these are stray incidents, but it is too generally true that the comparatively few illustrious speakers are the only ones prominently advertised in the announcements of assemblies. We have sown to the fickle fancy and we are reaping a harvest of failures. We have no right to assume that the public will not respond to educational features until we devote to them the same prominence we now give to the star attractions. In one state there has been continual prominence given to the C. L. S. C. and its attendant educational features and that state has been noted for the long and successful life of its Chautauqua assemblies. The people who give prestige and who stand by in face of financial storm are never gathered from the moving crowd that are pleased or displeased with one or two distinguished lights who condescend to give their brilliant illumination to one session of any assembly. My plea is for the substantial people, who have the destiny of every assembly in their hands; we want them and we can have them. I have great confidence in the leaven of good in the heart and mind of the American people. Give them that which will command their best thought; they will not fail us. Let us not be too fearful of trusting the people! We can maintain the highest ideals because we are dependent upon the people.

Can we maintain such an ideal unless we have brilliant leaders to conduct the educational features?

Do we ever hear of managers who spend large sums upon novelties and expect brilliant teachers to come for almost nothing? Is it ever suspected as being true that so much is spent to procure startling attractions that but a meager amount can be expended to give the bread of life to mind and heart? I know a man who is in the position of both assembly manager and "talent." He told me one amusing experience of his life in which a certain bureau was endeavoring to persuade him to take on his program a high-priced man for a single lecture; at another time this same bureau desired the services of my friend and was un-

willing to pay him for a week's service as much money as had been demanded by them for one lecture by the other man. My friend's opinion was that the week's services at less expense would bring larger actual return than one lecture costing more money. One assembly has become famous and has made money by paying almost fabulous fees to teachers. Why should not every educational department of an assembly have as instructor an eminent educator? If it is true that this department has been less popular at assemblies than some others, is it not because the management has failed to see the wisdom of employing the most able and successful instructors? People will always flock to listen to a brilliant leader and certainly there are many such thinkers who can be procured to give time and ability to the summer schools. Why not divide the general expense of an assembly more equitably, allotting a larger portion to this one department? It may be that our assemblies have looked upon the educational work as purely a side-show to the main attractions, losing thereby the possibility of gaining the largest results from this department. If the assemblies of the country for a few years would entirely change their tactics and present educational departments under the care of acknowledged educators they would increase the usefulness of their institutions and find themselves with a constituency worth while. I have never been able to understand why assemblies would be content with mediocre educational leaders when they might have men preëminent in chosen fields. I think that it is true that all the educational work at all the assemblies in all the country could be conducted by a higher grade of artists than are now employed and keep the total expense of the program below what is now paid for the present miscellaneous array. This plea is for the eminent leader and I believe that he is a possibility to any and every assembly.

Can we maintain such an ideal when assemblies hold such short sessions?

This ideal is, I believe, a possibility when it centers



upon an idea that can be practically worked at an assembly and lived up to away from the assembly. The real purpose of a Chautauqua assembly is not bounded by the session held during the summer; but its aim is to give to every attendant some impression or some plan by which the entire life during the rest of the year may be made better. The touching of an individual for two weeks accomplishes something but how much better to inspire him for a whole year! When the short session is made a means of intellectual stimulus throughout the entire year the possibility of many lives is incalculably enlarged. The idea inaugurated by Bishop Vincent was a Home Reading Course with an assembly as a center. The point of contact and the power of inspiration is the summer gathering with a course to be followed out when away from the assembly. Every man and woman, influenced to take such a course, becomes a devoted follower of the local institution and a partisan in its interest. The session of the assembly is made a rendezvous for readers and their friends and so a vital interest is created in the summer session. We have been trying too long to make a big impression for a few days by startling announcements of the wonderful oratory of the world-famous somebody of whom the community never heard before and by whom they would be but slightly bettered. Let us go back to the first principles of Chautauqua and bring to every community a new type of life and a new impulse for betterment, and the short session assembly will have a more stable constituency and a better audience for a really great man with a vital message. Larger numbers of readers of the Chautauqua Course will bring a greater local interest, so creating an anticipation for the session when something worth while will be offered. To be permanent the assembly must engender some interest more than is centered in the few days of the session.

Can we maintain such an ideal when there is so little taste for good reading?

Those who have made a study of the reading of the

American people intimate that there is evidence of a depraved taste. When a writer of splendid standing makes the bold assertion that more than half the books published on the American continent are not worth reading we are not surprised to have those who are interested in the largest development of intellectual life depressed. Is it true that there is more bad literature than good? Are the majority of volumes read by the people of the class known as "books of action?" Do all the facts warrant the assumption that there is but little appetite for the good? I am not so pessimistic as many others in reference to the taste of the people; but if the worst be true, is there no means by which many can be influenced to read a higher class of literature? I will not affirm, but I am persuaded that a change for the better can be made by a little wise direction. There is no necessity for exhorting the American people to read, for they devour any and everything, being largely influenced by convenience. We are great newspaper readers simply because newspapers can easily be secured; we read magazines because they can be found at every station and on every train or can be brought to our door; we read a good many worthless books simply because they are near at hand. If a course of reading were as easy for the people to secure as the latest edition of the newspaper or the current magazine or the newest novel it would be as readily taken up as is now the daily, the monthly, or the volume. It seems to me that while many consider this apparent lack of taste sufficient reason for not pushing a course in good literature it is in reality the reverse. The argument does not favor inaction but is an exceedingly strong one for energetically toiling to put good in place of bad. Pray, what other institution can lift up the standard of the community's reading better than Chautauqua with its Reading Course? This course touches all lines of development: historical, literary, scientific, sociological, religious. It is the one institution, outside of the Christian Church, which makes for the ennobling of the entire man. If a local assembly

should promote this course during the time of its session and place in the hands of many persons the books and magazines it could transform the reading of the entire community. I am certain that the librarians of this country would gladly welcome and heartily coöperate with such a movement, for they feel keenly the need of it. They deplore the present condition, for one of them in answer to a question of mine as to the class of books taken from his library hesitated, finally acknowledging that he was ashamed to let it be known just what was read. Then he added that if those who take books regularly would undertake the reading of the Chautauqua Course it would be a benediction to the city. The assemblies could have the libraries to help bring the good conveniently before people. With these splendid possibilities I feel that we not only can hold such an ideal in our minds but that we should by our activity transform our ideal into reality until strong minds be cultivated in every hamlet, in every city, and in every state of the nation. If there is little taste at the present time for the best it would seem that the Chautauqua assemblies are the very best media for creating fine intellectual appetites.

Can we maintain such an ideal apart from the Mother Chautauqua?

I sometimes question in my mind as to the thought of local assemblies in regard to the one at Chautauqua Lake. Do they consider it a friend or a foe? Have not many assumed the original name and neglected to promote the ideal? Do they not desire the enthusiasm produced by the magic word upon their banners while they forget that for which the name stands? Is it ever considered that the original institution is working in its own interest without regard to others? Has it ever been suspected that it is toiling for purely commercial ends and using other institutions to help it in its purpose? Do any managers ever feel that they are merely agents to advance its welfare at the expense of their own? As I go about and talk with men I am impressed occasionally that there is a sentiment

that Chautauqua is purely selfish, working for its own advancement irrespective of anyone else or any other assembly. It does not seem to be generally accepted that the best friend of every assembly is the Mother of them all and that by every effort she is endeavoring to make every other larger, stronger, and more permanent a blessing to the community. The real fact of the case is that the assemblies of this country have no better ally nor warmer friend than the Mother institution. It never has been and it never will be a purely commercial enterprise. It was started with the hope of blessing a large number of people and it still continues to do business on the same principle and under the same policy with which it began its existence. Believing in this principle it expects means sufficient to promote its benevolent and beneficent ends. It has never been its aim or effort to wring from others cash to enrich its own coffers, but its purpose has ever been to give larger ideals and bring better financial returns to every other institution. It believes more firmly than it ever has that its ideals still have vitality and will give long life to every assembly making the vision a reality. It stands today ready to open its fountain of wisdom in order that every assembly manager and every patron in the country may drink the pure water of intellectual and spiritual life. It places its officers at the disposal of any manager who desires help. As tangible evidence of this policy it has recently created an office, held by the writer of this article, for the express purpose of carefully studying the situation, of keeping in touch with the Reading Course and Assembly work and of helping all who may call upon him. By this action it hopes to make itself of greater usefulness to other institutions.

Considering all the facts given above it is my firm conviction that the ideal of the founders of Chautauqua may be as easily worked today as ever and that it has its mission to the present day and generation. With the strengthening of the Chautauqua idea and with the growth of Chautauqua ideals in the heart and life of the American people a larger vision

and a more robust character will be seen from one end of the country to the other. We have held too conspicuously to thoughts purely commercial and have built our hopes too largely upon the applause of the fickle multitude, thereby losing sight of the one great fact that life consisteth not in the abundance of material things but in the treasure of the soul. The outward may perish but within is that by which we live and grow. The Chautauqua ideal appeals to the inner man and if all the managers of all the assemblies in all the country would cultivate more energetically the development of this inner life they would reach a greater height of achievement in every direction: a larger income, a permanent constituency, a widespread influence, and a more lasting life.

# JOIN, O FRIENDS, IN A MEMORY SONG.

MARY A. LATHBURY.

(NORMAL ALUMNI SONG.)

WM. F. SHERWIN, 1877

1. Join, O friends, in a mem - 'ry song, A song of ser - vice, of  
faith, of praise; Of love that gath - ers its fl - ore strong From  
for - est soil and Chau - tau - quan days. Sing, O sing! for the Word shall spring from  
seed to sci - on, from bud to bloom, Since life im - mor - tal the  
Lord did bring From the Seed - that fell in an o - pen tomb!

2 Join in singing of hope, O friends,  
The Lord is coming his own to bless,  
And tried and true is the band he sends  
To open a way in the wilderness.

Chorus.

3 After the briar, the thorn, the weed,  
Shall spring a plant of a wondrous birth;  
And Love—the flow'r of a heavenly seed—  
With bloom and beauty shall fill the earth.

Chorus.

## Memorials to the Founders of Chautauqua

**T**WO memorial chapels, very similar in design and suggesting what archeologists would call "late copies of an earlier original," were built some few years ago in two New Jersey towns, Plainfield and Orange. Architecturally the prototype of these two chapels is a famous Sunday-School room in Ohio erected by Mr. Lewis Miller of Akron in the early seventies. Historically and educationally the two buildings have a sort of dual personality for each commemorates one of the two founders of Chautauqua Institution, men of strong individuality possessed of diverse gifts, yet drawn together by their common interest in promoting within the church a more intelligent religious life.

In looking back over the history of Chautauqua which has had such signal influence upon general movements for popular education throughout the world, there seems an evident fitness in the fact that its first educational appeal to popular need was a religious one and was made through the medium of the Sunday School. It was by this circumstance brought at once into direct relation with home and family life.

Bishop John H. Vincent, one of the founders of Chautauqua, has been from the earliest days of his ministry, a teacher, a leader and an inspirer of men. The possibilities of the Sunday School as an educational laboratory early appealed to him. Feeling that in its work the church possessed one of its greatest sources of power, he devoted to it all his creative energy. His own denomination was not slow to recognize his gifts and at thirty-six Chautauqua's future Chancellor found himself entrusted with the direction of the entire Sunday School work of the Methodist Episcopal Church.

As editor of the Sunday School publications of his own denomination, two things quickly became evident to him:

the importance of better equipment for the great body of Sunday School teachers, whose efforts admirable in their devotion and zeal, could not always be "according to knowledge," and the need of emphasis upon essentials in the religious life of the time, too much under the sway of denominational prejudice. Just as every minister had, in his own Sunday School, a local laboratory for experiments in religious education, so the handling of larger problems by means of a broad training school, biblical, educational, and interdenominational, became in his mind a necessity for both preacher and teacher. Out of this necessity Chautauqua developed. Its quickening influence upon tens of thousands of communities through the fresh thought which permeated the Sunday Schools and the larger point of view which drove denominational jealousies into the background, belong to the early achievements of this now world-wide religious and educational "folk-moot."

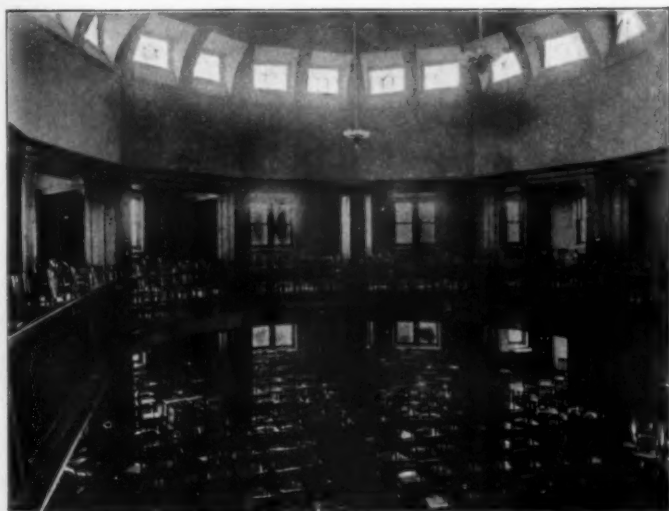
In the evolution of Chautauqua, the influence of another directing mind, that of Mr. Lewis Miller of Akron, Ohio, also contributed to the security of its early foundations. Mr. Lewis Miller of Akron, Ohio, a generous and enlightened manufacturer, had already given to his own Sunday School not only a very complete and effective organization, but a unique building, semi-circular in form and surrounded by galleries which could be subdivided into class rooms, the idea having suggested itself to him at an out-of-door Sunday School picnic in a natural ravine. Many years after in recalling Mr. Miller's services to Chautauqua, his creative energy, his wise counsel in locating the new movement out of doors and his substantial material aid, Chancellor Vincent said: "And thus the picnic ground and the Akron Sunday School room prepared the way in his mind and under his direction for the Chautauqua Amphitheater."

During the greater part of his twenty years of activity in Sunday School work until his election as Bishop in 1888, Chancellor Vincent made his home in Plainfield, New Jersey, a community which became famous for the broad and catho-

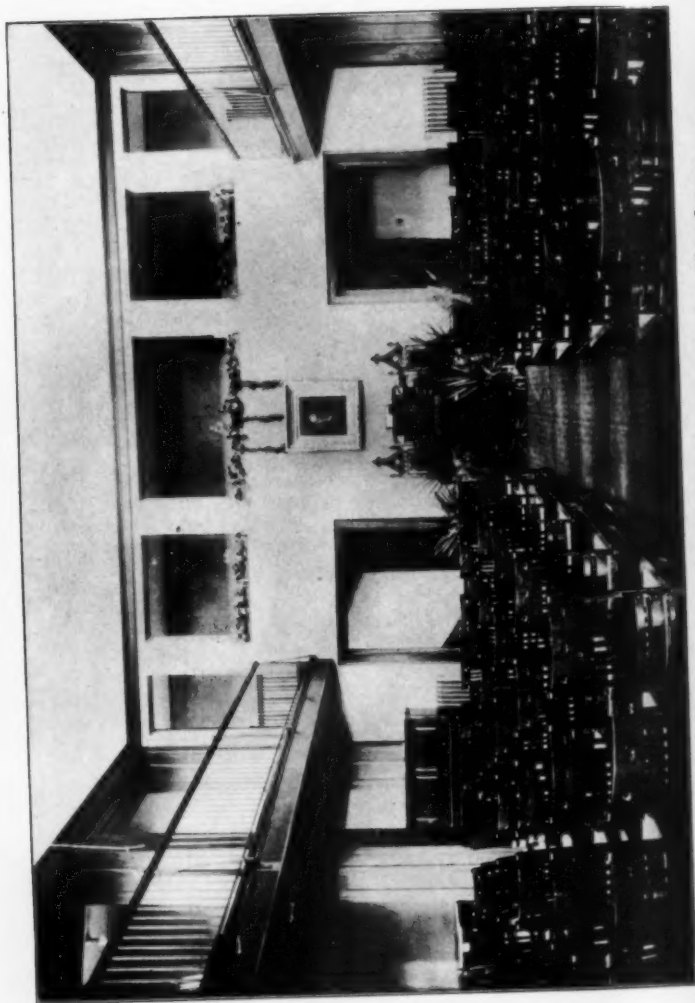




First Methodist Episcopal Church, Orange, New Jersey, with Miller Chapel on the right.



Miller Chapel, First Methodist Episcopal Church, Orange, New Jersey.



Miller Chapel, First Methodist Episcopal Church, Orange, New Jersey.



Vincent Chapel, First Methodist Episcopal Church, Plainfield, New Jersey.



Vincent Chapel, First Methodist Episcopal Church, Plainfield, New Jersey.

lic spirit characteristic of its church life. When in 1888 the First Methodist Episcopal Church of that city erected its new Sunday School room, it claimed the privilege of naming it "Vincent" in honor of one who had served his own community with the same devotion which had characterized his work for his church and the world at large. The chapel was dedicated on February 5, 1888, with the regular ritual of the Methodist Episcopal Church, addresses being delivered by Dr. A. H. Tuttle and Dr. Jesse Lyman Hurlbut.

Some years later, following the death of Mr. Lewis Miller in 1899, the First Methodist Episcopal Church of Orange, New Jersey, of which Mrs. Thomas A. Edison, Mr. Miller's daughter, is an active member, arranged for a beautiful memorial chapel, to be built on the general plan of the early Akron Sunday School room. This building was dedicated April 5, 1905, and is known as "Miller Chapel."



## The Life of Alice Freeman Palmer\*

"Will't see a soul all her own wealth,  
Her own music, her own health;

\* \* \* \* \*

A happy soul that all the way  
To heaven hath a summer's day;"

With the delicate appreciation of a literary artist Professor Palmer has made use of these and attendant lines "adapted from Richard Crashaw" as an epilogue to his recent life of Alice Freeman Palmer, and something of the atmosphere of her "happy soul" one inevitably carries away from this exquisitely wrought out biography. The author with sympathetic insight has discerned in each stage of Mrs. Palmer's life, the bearing of circumstances upon the development of her character, but while weaving into his volume a clearly defined historic background, he has so subordinated it to the vivid picturing of her singularly rich and complex personality that the book seems almost a vital thing rather than a reminiscence of a completed life.

Very early in her childhood came experiences which left a deep impress upon her character. The family home was at Colesville, a rich farming country in central New York, not far from Binghamton. Her father, a man much disposed to care for those about him, decided with the encouragement of his family to become a physician, and this decision marked an epoch in the life of the little household, Alice, seven years of age, being the oldest of the four children. Her biographer records this event as significant:

\*By Professor George Herbert Palmer, with portraits and views, 8vo., pp. 354. Houghton, Mifflin & Co. \$1.50 net, post-age 15 cents.

"Where means were found for maintaining father and family during the audacious interval I have never been able to discover. Of course, the cares of the household were doubled, yet in so splendid a cause as to fix forever in the mind of one of them the wisdom of sacrificing present comforts to ideal ends. Alice Freeman never forgot those glorious years. They were among the few events of her childhood to which she often referred; for they set a pattern to which she was ever after eager to conform, of noble aims, willing suffering, resourcefulness, persistence, and ultimate arrival at greater ability to serve."

In her school girl years in the neighboring village of Windsor, where her father later settled as a physician, she early developed those deeper impulses toward educational and religious growth which point to the shaping of a marked individuality. In 1868 she joined the Presbyterian Church. She was also greatly influenced at this period by a singularly inspiring teacher. Of this momentous time her biographer writes:

"It is a heroic moment for any one of us when, face to face with God, we formally announce that henceforth we are accountable to Him alone. It marks the attainment of full self-consciousness. The young soul takes itself in charge and says, 'Mine is the decision. I have chosen my way of laying hold of life.' The authority of parents is at an end, supplanted by the laws of reason, righteousness, and human welfare. So at least Alice Freeman understood her crisis. To it education, love and religion all contributed. Experiences which fall upon most of us separately and at much later periods she encountered in their collective force when she had barely entered her teens. Her scale of growth is different from the ordinary. She needed to start early so as to pack into her forty-seven years what others hardly include in their threescore and ten.

"Always devout, she now consecrated herself, and for the rest of her life the desire for the utmost service of God's children seems to inspire every private impulse. In her case, religion did not appear in its negative character, as restraint; it always signified joyous freedom and enlargement. It brought assurance of humanity's kinship with the power which dominates all. No situation can therefore arise in which hostile forces are engaged against us, nor need we be crushed by an indifferent world. Every harshest circumstance contains some novel mode of access to God and our broader life. Of these matters she seldom spoke. I never knew her to argue them. They merely represent her working conviction, confirmed by every day's experience. Thus she viewed things, and things were ever ready to respond."

It is difficult now to associate with Mrs. Palmer's radiant personality the thought of years of privation, ill-health,

anxiety, and struggle; yet the succeeding years of her university training made severe demands upon her. She had entered the University of Michigan meagerly prepared and at the end of a preparatory period of great nervous strain. Family finances were in a precarious state and a tendency to weak lungs made her own health uncertain. But over against these causes of anxiety were her delight in study and the unusual opportunities for association with men of distinction. The faculty of the University was at this period rather exceptional. Her winning personality commanded their interest and sympathy and among them she numbered many who became her life-long friends. In the midst of her junior year it became evident to her that home needs imperatively demanded her help. With characteristic decision she left the University without consulting her family and became principal of a decadent high school at Ottawa, Ill., where skilful management was needed if the school was to survive. She was nineteen and this was her first experience as a teacher. In the twenty weeks of her service she set the school on its feet, relieved the family burdens and in the autumn was able to return to her senior year at Ann Arbor.

What Professor Palmer designates as "her period of service" covers the short but crucial years from her graduation at twenty-one to her marriage eleven years later, and the marvelous aspects of the story are not merely the accomplishment of herculean labors by a young woman in her twenties, but the unfolding of a character of rare distinction. A year of teaching in a private school at Lake Geneva, Wisconsin, followed her graduation. The year was a dark one, for family needs pressed upon her and a deeply loved and brilliant young sister became seriously ill. The next year, through the influence of President Angell she was again requested to uphold a demoralized high school, this time at Saginaw, Michigan. It was a situation calling for the utmost resources of wisdom and tact in the girl of twenty-two:



"The leader of the organized turbulence was a young man of about her own years; for she was only twenty-two, slight, and in feeble health. Within a week she had turned him out of school and did not readmit him until he had made public apology. Within two months all friction had disappeared, the standard of scholarship was raised, teachers and pupils were alike friendly. She had won the people of Saginaw, and at the end of the year a hundred dollars of additional salary was gratuitously voted her. I have talked with pupils of that school, who cannot comprehend how anything less than magic could in a few weeks have changed so rude a company as themselves into sweet-natured and diligent students."

But family perplexities once more made themselves felt. Financial distress necessitated abandoning the old home, and father, mother, brothers, and sisters, made a new start together at Saginaw. After a few months of happiness as a reunited family, the shadows again drew close, for the young sister for whose future Alice Freeman had planned and whose brilliant powers she had cherished, died at eighteen. In referring to some of her letters written at this time, Professor Palmer says:

"I suppose I must give a few poignant glimpses into the two years' life in Saginaw, years which began in gladness and ran into continually deeper tragedy. Without them Miss Freeman cannot be known. She was a hardened optimist, and because of her cheerful courage she appeared to many like a favorite of fortune on whom good things regularly fell. Fortunate indeed she was, but chiefly in her power of discovering a soul of good in things evil. Hope in her view is,

The paramount duty that Heaven lays

For its own honor on man's suffering heart.

Yet I must let it be seen that she had her full share of hardships and was abundantly acquainted with grief. Moods of despondency came to her as truly as to others, and she did not hesitate to express them. I have purposely included several such utterances among her letters. But she was not absorbed or misled by them. \* \* \* she put her mind elsewhere than in her moods, and these soon took their suitable place. To duty she gave herself gladly, counting it the voice of a friend, and in its exhilarating companionship she found a way through even physical ills. Her 'radiance' was therefore no product of ignorance, but of a deeper insight into things human and divine. She often quoted some lines of Emerson's which well describe her own mood of meeting good and ill; only she understood them as expressing no mere Stoicism but the Christian's joyous acceptance of a complex and hallowed world:—

Let me go where'er I will,  
I hear a sky-born music still. •

## Library Shelf

It sounds from all things old,  
 It sounds from all things young;  
 From all that's fair, from all that's foul,  
 Peals out a cheerful song.  
 It is not only in the rose,  
 It is not only in the bird,  
 Not only where the rainbow glows,  
 Nor in the song of woman heard;  
 But in the darkest, meanest things,  
 There alway, alway, something sings.

In 1879 Miss Freeman went to Wellesley as Professor of History. The college was only four years old and under the firm sway of its founder, Mr. Henry F. Durant. But his ideas for this new institution were cast in a large mold and Miss Freeman was attracted by an opportunity so congenial to her natural gifts:

"Mr. Durant held all the authority, and his keen eye early discovered the force of Miss Freeman. In her first year he said to one of the trustees, 'You see that little dark-eyed girl? She will be the next president of Wellesley.' Though frequently they did not agree, her independence did not alienate him, but appeared to make him trust her the more. He loved the strong. Often he sought her out, talked with her on historical and literary matters, explored her ideas of teaching, and bore from her opposition which others feared to give. The prophecy of her future which I have just quoted was made shortly after the following clash.

"Mr. Durant had called her attention to a member of the senior class as one 'who was not a Christian,' and directed Miss Freeman to go and talk with her 'about her soul.' He was a man already past sixty, accustomed to be obeyed, and she a girl of twenty-four; but she flatly refused. He demanded her reasons. She explained how disrespectful such direct assaults on one's personality are, and how generally ineffective. She said that to do such a thing would be contrary to her whole mode of intercourse with students and might well shake their confidence in her. In short, she would not do it. He insisted, and for a time she feared the resistance would cost her her place. But after the painful affair was over he never referred to it again, except by treating her with ever-increasing trust. On her side, too, admiration for Mr. Durant held firm through all their differences, and ceased only with her life."

\* \* \* \* \*

"Of her success as a teacher it is hardly necessary to speak. The interest which she aroused in history is well known. She gave it a freshness and vitality which have become traditional at Wellesley, and so organized her department that it has remained one of the most influential in the college. But where the time was found for study and planning, I cannot imagine. She must have lived at a killing pace. From her note-books I find that her regular work consisted of fifteen hours a week of history, a daily Bible

class, charge of a portion of the domestic work, office hours each day as adviser to the senior class, and the oversight of her assistant in history. To this she added once a week throughout the winter a public lecture on some historical subject. All this work, too, was carried on in the grief and bodily weakness caused by her sister's death."

A little more than two years later she became full president and during the six years of her administration the young college came into its own:

"Seeking to raise the rank of Wellesley until it should be equal to that of any New England college, she found herself hampered by lack of fitting schools, by a loose system of admission on certificate, by lack of accommodation in college buildings for suitable numbers, and by consequent lack of funds. She found her teachers too few, badly chosen and badly paid, burdened with excessive routine work, and needing to be more solidly organized into departments. She found meager laboratories and library, no provision for physical training, and little connection between the college and the learned and social world outside. At the close of her administration these deficiencies had disappeared, without leaving debt behind." \* \* \*

"She was no revolutionist, but out of almost any humdrum and disheartening conditions she would contrive to evolve life. Or do I wrong her in speaking of contrivance? Was it rather that her believing and creative mind saw nothing of what others counted humdrum and disheartening, being altogether occupied with the ideal hid within? It may be so. She took her duties lightly and once exclaimed to the president of another college, 'Isn't it fun to be a president?'"

Quite as remarkable as her administrative ability was the intimate and wholesome personal influence which she exerted upon the entire student body. Professor Palmer records a few of the great number of incidents which have been sent to him by her former students:

"Her memory for names and faces was phenomenal. On my second visit to her office I volunteered my name and was met with the quick response, 'Yes, I know.' It was said that by the end of the first week of the college year she knew every one of her girls by name, and it was a pleasure to her to recognize them at all times, within doors or without.

"So blind she was to our shortcomings, so unerring in finding the good that was in us! Gentle, womanly, responsive, and enthusiastic, with a genius for friendship and affection, she has sent uncounted numbers of us from her presence inspired to do the thing which was at the highest limit of our powers. It was her unshakable belief in the best side of our natures that made her op-

tivism inspiring. In the heat of her intense idealism every objecting, hindering doubt was fused into a passion to do the work she knew we could do. Who of us will ever forget that flexible and endearing voice, or the beauty which poured from her smile, look, and gesture?"

"At one of the Faculty meetings in the first years of her presidency, when some grave academic questions were being discussed without much prospect of being brought to a conclusion, Miss Freeman was called to the door and found there the housekeeper of Dana Hall who insisted on seeing Miss Freeman. She had a carriage waiting to take her to Dana Hall to see the dress rehearsal of a French comedy which was soon to be given. The humor of the situation struck Miss Freeman. Returning to the room, she announced to the assembled professors that she had been called away on pressing business for an hour, and requested one of them to take the chair. Gleefully she drove to Dana Hall, flashed in at the performance, laughed stealthily for half an hour, and came back to the tired Faculty, blithe and breezy, to swing the discussion on to a prompt conclusion."

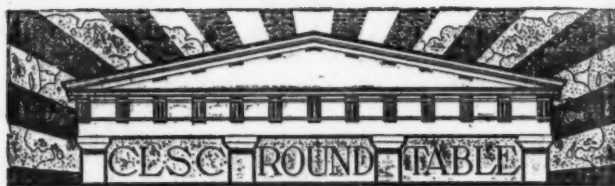
The latter half of this fascinating biography possesses if possible, even greater charm than that of the years previous to her marriage. Her husband refers to this part of her life as her years of "self-expression." In those fourteen years of supreme happiness every varied quality of her nature seemed to express itself radiantly. The brief record of three "Sabbatical years" spent at different times in Europe is full of delightful pictures:

"Mrs. Palmer was an excellent loafer. I had some misgivings on this point at first, remembering how perniciously habituated she was to industry. In going abroad I felt that my chief object must be to teach her to eat, sleep, and loaf. But she required no teaching and took to all these useful arts instinctively. In fact, they had been the secret of her past endurance. She never worried. When a job was completed, or not yet ready to attack, she turned her mind to other things. During her severest times at Wellesley she slept soundly and immediately. Once in later life, after a public address, when she was about to take a train for another engagement, a worn woman pressed forward with the question, 'Mrs. Palmer, how are you able to do so much more than other persons?' The time only permitted a witty epigram, but she packed it with truth. 'Because,' she answered, 'I haven't any nerves nor any conscience, and my husband says I haven't any backbone.' A prosaic letter came the next day inquiring whether one could altogether dispense with a conscience. She could, when work was over. Into a holiday no schoolgirl of twelve ever carried a lighter heart. Her very aptitude for business fitted her also for recreation, since whatever was appropriate to the moment, even idleness, got at once her full attention. Such intentional methods of es-

caping responsibility were greatly assisted too by the native nimbleness of her physical senses, her response to natural beauty, the vivacious interest she took in every moving thing, and her disposition to fill small matters with romance."

One who would appreciate what self-expression meant to such a woman as Mrs. Palmer must read the story of the absorbing activities which found their center in her hospitable home at Cambridge, and from that home, led out into seemingly every avenue of human need. Her guidance was constantly sought in educational problems by institutions as well as by individuals. Her correspondence was enormous and through it she exerted an incalculable influence. After her death Professor Palmer received nearly two thousand letters "from statesmen, schoolgirls, clerks, lawyers, teachers, country-wives, outcasts, millionaires, ministers, men of letters, a heterogeneous and to me largely an unknown company, but alike in feeling the marvel of her personality and the loss her death had cost them." And so her life spent itself with a spontaneity born of the richness of her nature and when the end came she looked upon death as she had long regarded it:

"We make too much of the circumstance men call death. All life is one. All service one, be it here or there. Death is only a little door from one room to another. We had better not think much about it, nor be afraid for ourselves or for those who are dear to us; but rather make life here so rich and sweet and noble that this will be our Heaven. We need no other till He comes and calls us to larger life and fresh opportunity."



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 JESSE L. HURLBUT      LYMAN ABBOTT      JAMES H. CARLISLE  
                                  WM. C. WILKINSON  
 MISS KATE F. KIMBALL, *Executive Secretary.*

#### THE BANNER OF 1908.

The beautiful banner of the Tennyson Class is finished and will be in the custody of the class at Chautauqua for unveiling at the appropriate time. The committee, of which the class president, Dr. S. C. Schmucker, is chairman, has rendered this service most gladly and the tastefully executed banner shows the careful thought and artistic appreciation which have entered into its preparation. Dr. Schmucker gives the color scheme so that distant classmates may, by the aid of imagination, visualize their standard. The banner, which was made by H. L. Kilmer and Company of Philadelphia, is thirty-six by forty-eight inches in size. It has a broad central panel of plain white silk upon which is painted a portrait of Tennyson. At the top of the panel is embroidered in high relief in gold letters "Tennyson Class" and below the portrait "1908." There are two side panels of white moiré antique silk with embroidered rose stalks of exquisite design in high relief. The back of the banner is in red satin of the color of the class rose, and the motto of the class is painted here in gilt letters.

The cost of the banner, sixty dollars, is very moderate and the banner funds will quickly reach the necessary pro-

portions. Those members who cannot be at Chautauqua but who would like to have a share in class enterprises may send any contributions, however small, to the class treasurer. Class spirit is distinctly promoted by such evidences of the interest of far away members. The address of the Secretary and Treasurer is Miss S. E. Ford, 169 Court St., Binghamton, New York.

Another interesting item of class news is the report of Miss Una Jones, the committee of one on a portrait of Tennyson for the class room. She has secured an excellent copy of the etching by Rajon, one of the greatest of portrait etchers. It will be an effective addition to the furnishings of the class room.

#### A SWISS TOUR.

For Chautauquans who cannot, like Mrs. Gilpin, "go abroad for joy" during the summer, it is quite possible to look about and find a feast at home. In view of our study of Modern Europe next year, a preliminary jaunt into Switzerland during the month of August may appeal to many. Professor Oscar Kuhns, who will be remembered by many readers for his charming book on Italian poetry, has long made the study of Switzerland one of his particular avocations, and for the August CHAUTAUQUAN he has arranged a personally conducted reading journey through the wonderland of the Alps. This will be a special number of THE CHAUTAUQUAN and with the reading of certain specified books to be announced in August, the "Reading Journey in Switzerland" will become a seal course.

Many of our readers, graduates and others, are finding rare pleasure in the various Reading Journeys offered by the C. L. S. C. A member in Maryland who has been studying the special course in the Bible now proposes to take up the Reading Journey through Palestine. She plans to take later the "Journeys" through Japan and China and Korea.

## REUNION OF CLASS '96.

The list of class tablets to be placed this summer is growing. The president of '96 writes that a letter sent out to members of the class brought a prompt and generous response, over one hundred dollars being contributed. The tablet will bear the name of the class, "Truth Seekers," its emblem the Greek lamp and by special request, the words "Seaton Memorial" will be added to recall the services of Mr. John A. Seaton, for many years the beloved president of '96. The architect of the Hall, who has general supervision of the entire decorative scheme, will indicate some fitting way in which this wish of the class may be recognized without interfering with the artistic effect of the general design. Special dedicatory exercises will be held by the class during Recognition Week and the occasion will doubtless bring together many members.

## NOTES.

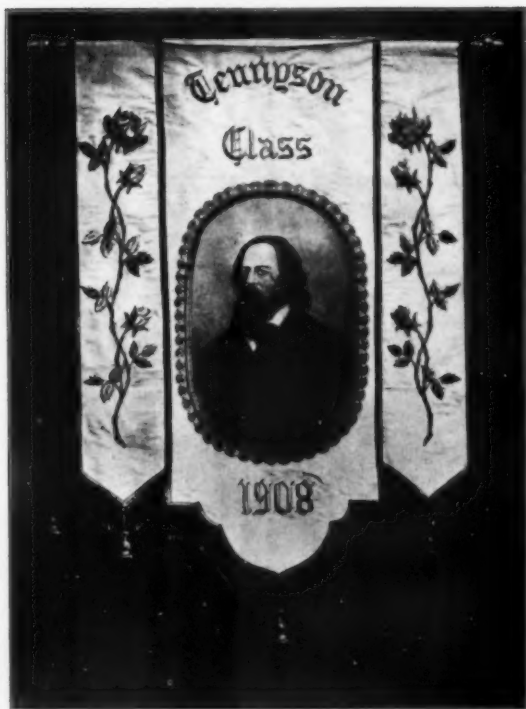
1908 diplomas will find their way to many of the summer Chautauquas. The circle at Beloit, Kansas, reports a large class to graduate at the neighboring assembly.

In response to a circle asking for music suitable for class day exercises in an American year, it is suggested that a collection of songs by the late Edward MacDowell would offer some very fitting selections. Mr. MacDowell was America's greatest writer of songs and a circle might well aid in making his work familiar to a wider audience.

A good deal of quiet influential work in spreading C. L. S. C. ideals goes on at the hands of enthusiastic Chautauquans. One such member from Massachusetts sends for an extra copy of Miss Bates' American Literature with the comment, "Though not able this year to do regular work in a club, I have tried to interest several of the young people with whom I come in contact, in different parts of the course, and hope that good results may be reaped another year. Personally the work has been a source of great enjoyment."

It will be good news to graduates who have been interested in Miss Spencer's series on American Painting to know that a special outline course on the history of art is in preparation and will be ready in the fall. This will be in the form of a study pamphlet available for clubs and graduate circles who have access to libra-





ries and want to take up a general survey of the subject beginning with the Italian Renaissance. The course will be restricted to painting and sculpture, the first year's course coming down to the close of the eighteenth century and a second course considering sculpture and painting in the nineteenth century. The study pamphlet provided for the course will contain lessons, questions and a bibliography, the price \$1.00.

The Jamaica, L. I., Chautauqua Alumni who have achieved a reputation for hard study write, "Our Civil Government course is delighting us all. It is just exactly what we wanted and we greatly appreciate the work that Mr. Bestor did for us in arranging it." This is one of the C. L. S. C. special courses and the pamphlet outlining the work can be secured from the office at Chautauqua for one dollar.

From Shelbyville, Ill., the members of the Class of 1910 write: "We have a fine class and are doing good work. We may send you a picture of our class sometime. We are pretty well up on our examination papers and are looking forward to a grand time Recognition Day, August, 1910."

#### OUR MODERN EUROPEAN YEAR.

One naturally turns from the study of America to the consideration of another country, with a certain newly aroused curiosity. The survey of our own national traits and achievements has added something to our former point of view, so that we may be expected to regard our European neighbors more intelligently than heretofore. If we have discovered flaws in our own scheme of things, perhaps



Prof. Oscar Kuhns, Author of "A Reading Journey Through Switzerland," in the August CHAUTAUQUAN.

they too have their troubles. If we are inclined inclined to be jubilant over our national successes, who knows but what they have an equal amount of family pride. A Modern European Year, therefore, following an American course, seems a logical and wholesome order:

The first book of the course, "Foundations of Modern Europe," is by Emil Reich, a Hungarian, a student of history and a keen observer of tendencies and traits in present day Europe. He has been a most acceptable lecturer before the University of London and his book, which the C. L. S. C. has adopted for this year, has a fresh and vivid quality which makes the great facts of European history stand out. Four chapters devoted to Napoleon sketch the great points of his character and the nature of European conditions at that time with striking effect. How these influenced the rise of Germany, a country of such large import in the world today, it is worth while to understand. The

source of its power and its present position will be clearly shown.

In contrast with this study of historic facts and tendencies, the second book of the course, "Seen in Germany," will present in concrete and picturesque fashion typical conditions in the Fatherland today. American readers will enjoy seeing the strong points of their neighbors across the sea and profiting by their progress. We shall observe such typical institutions as the Army, the German Workingman, a University Laboratory, Scientific Government Institutions, etc.

"Studies in European Literature," the third book of the course, will consist of a series of brief studies of great European masterpieces, French, German, Norwegian, and Belgian. One cannot expect to exhaust such a field in a brief work of this sort, but as an introduction to the literature of Modern Europe, the survey will be most important and the book will be valuable as a basis for more detailed study of the authors which especially attract the reader, or with whose work he may feel particularly unacquainted. Careful analysis of some of the works of the great dramatists whose ideas are exciting so much interest at the present time are included, and bibliographies attached to each chapter will tempt readers to further exploration.

The scientific element of the course is represented by "Man and the Earth" by the recent well-known scientist, Professor N. S. Shaler of Harvard, whose charm of style made his work keenly enjoyed by a great constituency interested in scientific problems as they affect every day conditions. Some of the subjects which he discusses are the latent sources of power in the earth, our future coal supply, etc.

In THE CHAUTAUQUAN three striking series will offer tempting subjects for study. "The Friendship of Nations" will show how the world is steadily moving toward peace. The slow evolution of nations, their changing com-

mercial attitude, the growing spirit of coöperation, the influence of ethical ideas, tolerance in religion, etc., all these complex forces are making for peace and it will be an interesting study to analyze them.

Close to Germany lies little Holland which, with the exception of Greece, has taught the world more than any other one state. In politics and commerce and art she has a great record. Overshadowed politically today, her vital forces are far from being depleted. Her twentieth century artists are men of creative power and exquisite art, and the nation is doing its share in working out progressive schemes for the best welfare of its people. "A Reading Journey in Holland" will give a richly illustrated series of articles on the country today, with a plan of study and special programs which will introduce readers to the great past and present tendencies of this interesting people.

The greatness of the art of Holland demands special consideration and a separate series of studies will be published entitled "Great Dutch Artists." This series will be prepared by a skilful teacher and art critic who will make clear to Chautauqua students the principles upon which the art of Holland has reached such a high development. Abundant illustrations will enable the reader to apply these principles at every step. Graduate circles wishing to specialize upon Holland will find every facility offered for their guidance.

#### A BIBLIOGRAPHY FOR NEXT YEAR'S COURSE.

The following supplementary book list bearing upon next year's course was recently sent to every Chautauqua Circle. It is given here for the benefit of individual readers, many of whom will enjoy making a somewhat superficial acquaintance with these books during the summer, so that when the time comes they may be able to turn to them with a certain feeling of acquaintanceship. The mere title of a book often has a distinctly formal sound but after we have glanced through its pages, inspected its illustrations

and caught a glimpse of the author's style, we feel as if we had been introduced to an attractive personality whose acquaintance we may cultivate with pleasure. It is an important part of our education to know what books have been written on a given subject so that we may know where to turn for information when the occasion arises.

(a) "Foundations of Modern Europe," and the Study of Modern Germany.

*The Historical Development of Modern Europe*, C. M. Andrews, 2 vols. in one, student's edition, \$2.75. *Napoleon the First*, J. H. Rose, 2 vols. in one, \$3.00. (The best of the shorter lives of Napoleon.) *Life of Napoleon*, Ida M. Tarbell, \$2.50. (Popular treatment, very fully illustrated.) *Napoleon: The Last Phase*, Lord Rosebery, \$3.00. *The Revolutionary and Napoleonic Era*, J. H. Rose, \$1.25 net. *My Scrap Book of the French Revolution*, E. W. Latimer, \$2.50. *The French Revolution*, Shailer Mathews, \$1.00. *Ten Frenchmen of the Nineteenth Century*, F. M. Warren, \$1.00. *A Short History of Germany*, Ernest F. Henderson, 2 vols. in one, \$2.50 net. *Bismarck and German Unity*, Munroe Smith, \$1.00. *Bismarck and State Socialism*, W. H. Dawson, \$1.00. *The German Workman*, W. H. Dawson, \$1.50 net. *Modern Germany*, O. Eltzbacher, \$2.50. *Germany of Today*, Maximilian Harden, 3v. *The Young Emperor*, Harold Frederic, \$1.25. *The German Emperor*, Charles Low (Public Men of Today Series), \$1.25. *The Kaiser as He Is*, Henri Noussanne, \$1.25. *Glimpses of Modern German Culture*, \$1.25, and *German Ideals of Today*, Kuno Francke, \$1.50 net. *French and German Socialism*, R. T. Ely, 75c. *German Life in Town and Country*, W. H. Dawson, \$1.20 net. *Atlas of European History*, Dow, \$1.50. (Excellent historical maps brought down to date.) *Europe in the Nineteenth Century*, H. P. Judson, \$1.25. *Italy Today*, Bolton King, \$3.00 net. *Men and Cities of Italy*, Joy, Latimer and Marriott, 75c. *Mazzini*, Bolton King, \$1.50 net. *Cavour*, Countess Cesaresco, 75c. *World Politics*, Paul S. Reinsch, \$1.25 net. *Germany*, Wolf von Schierbrand, \$1.00. *Imperial Germany*, Sidney Whitman, 75c. *Germany*, S. Baring-Gould. *Prince Bismarck*, Charles Lowe, \$1.00. *The Puritan in England, Holland and America*, Douglas Campbell.

(b) "Modern European Literature:"

*La Chanson de Roland*, edited by Léon Gautier, Old and Modern French, text on opposite pages, 40c. *Song of Roland*, done into English verse, by J. O'Hagan, 75c. *Chanson de Roland*, translated by L. Rabillon, \$1.25. *The Song of Roland* with verse renderings of typical passages, Way and Spencer, 40c. *Montaigne's Essays*, edited by William Hazlitt, 3 vols., \$2.40. *Life of Molière*, Oliphant and Tarver, \$1.00; also lives by H. L. Trollope, \$2.50 net, and by Chatfield-Taylor, \$3.70 net. *Hotel de Rambouillet and the Précieuses*, \$1.00, and *Molière*, 85c net, by Leon H. Vincent. *Early French Poetry*, Besant. *Poets and Poetry of Europe*, H. W. Longfellow, \$5.00. *Life of Victor Hugo*, Frank T. Marzials, 40 cents. *Translations from the Poems of Victor Hugo*, Henry Carrington, 40c. *Victor Hugo's Letters*, edited by Paul Meurice,

2 series, \$3.00 each. *Ten Frenchmen of the Nineteenth Century*, F. M. Warren, \$1.00. *Prosper Mérimée's Letters*, \$1.25. *Mérimée, Lamartine and George Sand* (Bric-a-Brac Series), \$1.00. *The Odd Number*, Guy de Maupassant, \$1.00. *Daudet's Works*, published in sixteen volumes, \$1.00 each. *Life and Adventures of Dumas*, Percy H. Fitzgerald. *Life of Dumas*, Arthur F. Davidson, \$3.75 net. *Life of Dumas*, H. A. Spurr, \$2.00 net. *A Century of French Fiction*, B. W. Wells, \$2.00. *Life of Honoré de Balzac*, Frederic Wedmore, 40 cents. *French Literature*, Brunetière, \$2.00. *George Sand*, E. Caro, translated by M. B. Anderson, 75 cents. *Lives of Zola*, by R. H. Sherard and by E. A. Viztelly, \$3.50 net. *Life and Writings of Lessing*, James Sime, 2 vols., \$4.50. *Life of Schiller*, Thomas Carlyle, 75 cents. *Goethe and Schiller*, H. H. Boyeson, \$2.00. *Lives of Schiller*, Nevinston, 40 cents, and James Sime, \$1.00. *Life of Heine*, William Sharp, 40 cents. *Heine's Poems*, selected, Mrs. Kroeker, 40 cents.

(c) "The Friendship of Nations":

*Sebastepol*, Tolstoy, 75 cents. *The Future of War*, Jean de Bloch, 65 cents. *Lay Down Your Arms* (Die Waffen Nieder), Baroness von Suttner, 75 cents. *Newer Ideals of Peace*, Jane Addams, \$1.25. *The Federation of the World*, Benjamin F. Trueblood, 75 cents. *The Human Harvest*, David Starr Jordan, 40 cents. *World Organisation*, Raymond L. Bridgman, 60 cents.

(d) Holland, Travel:

*Holland and Its People*, Edmondo de Amicis, \$2.00. *Holland and the Hollanders*, David S. Meldrum, \$2.00. *Holland Described by Great Writers*, Esther Singleton, \$1.60 net. *A Wanderer in Holland*, E. V. Lucas, \$1.75 net. *An American in Holland*, Wm. Eliot Griffis, \$1.50. *Young People's History of Holland*, \$1.50 net. *Brave Little Holland and What She Taught Us*, 75 cents; *The Pilgrims in Their Three Homes*, Wm. Eliot Griffis, 75 cents. *Dutch Life in Town and Country*, P. M. Hough, \$1.20 net. *Belgium and Holland*, Karl Baedeker, \$1.80 net. *Sketching Rambles in Holland*, George H. Boughton, \$2.50. *Thumb Nail Sketches in Holland*, George Wharton Edwards, \$1.00. *An Inland Voyage*, Robert Louis Stevenson, \$1.00. *Well Worn Roads of Spain, Holland and Italy*, F. Hopkinson Smith, \$1.25. *Poems of Places, Holland*, Longfellow, \$1.00. *Holland and Scandinavia*, A. J. C. Hare, \$1.00. *Through the Gates of the Netherlands*, Mary E. Waller, illustrated, \$3.00 net.

(e) Holland, History and Biography:

*Naval Heroes of Holland*, J. A. Mets. *William the Silent*, Ruth Putnam, 2 vols., \$3.75. *William the Silent*, Frederic Harrison, 75 cents. *Rise of the Dutch Republic*, by John Lothrop Motley, 3 vols, \$3.00. *History of the United Netherlands*, Motley, 4 vols., \$8.00. *Life and Death of John Barneveld*, Motley, 2 vols., \$4.00. *Humor of Holland*, A. Werner, \$1.25.

(f) Holland: Art:

*Apollo, the History of Art Throughout the Ages*, S. Reinach, 600 illustrations, new edition. 1907. \$1.50 net. (The best general history of Art.) *Old Masters and New*, Kenyon Cox, \$1.50 net—suggestive essays on Rembrandt, Hals, and other artists. *Handbook of Painting. German, Flemish and Dutch Schools*. Edited by J. A. Crowe, 2 vols, \$9—the best survey of Dutch painting in English. (The two best books in French and German are *Histoire*

*de la Peinture Hollandaise*, Henry Havard, and *Die Blüte der Malerei in Holland*, A. Phillipi.) *The Old Masters of Belgium and Holland*, E. Fromentin, \$3.00—English translation of the famous French work *Les Maitres D'Autrefois*, one of the most important books on painting since the days of Leonardo da Vinci. *The Peel Collection and the Dutch School of Painting*, Sir Walter Armstrong, illustrated, \$2.00 net—one of the best books of criticism for Dutch landscape and genre painting. *Old Dutch and Flemish Masters*, Engraved by Timothy Cole, \$7.50. (Critical notes by John C. Van Dyke and comments by the engraver of great value.) *Frans Hals*, Gerald S. Davies (Great Masters in Painting and Sculpture), \$1.75—also an enlarged edition of the same work, octavo size, with added text and illustrations, \$14.00. *Rembrandt: His Life, His Work, and His Time*, Emile Michel, \$7.50 net. (English Translation in one volume with more than three hundred illustrations—the best life of Rembrandt.) *Rembrandt: A Study of His Life and Work*, G. Baldwin Brown, illustrated, \$2.00. *Rembrandt: A Critical Essay*, August Bréal, 75 cents.

#### NEWS FROM READERS AND CIRCLES.

"I've found a delightful little book that I should like to recommend to the Round Table," remarked a member from New Jersey as she produced a small volume in black and gold: "It is called 'Twenty-Three Tales from Tolstoy.' For the last few Sunday afternoons, I've been reading it aloud to my children. In fact, the book seems to appeal to people of seven or seventeen or seventy! The collection has been edited by Aylmer Maude and includes various groups of tales: Stories for Children, Russian Folk Tales, Stories written for the people, etc. It's the sort of book that every family ought to own."

"Let me call your attention also," said Pendragon, "to a recent book by Rene Bazin entitled 'The Nun' which portrays a tragedy of the present day, growing out of the hardships incident to the new French law with reference to the Catholic schools. M. Bazin is one of the foremost French novelists of the day. You will want to become acquainted with his work. Maeterlinck's 'Life of the Bee' you ought also to know. It is already reckoned as the masterpiece of this writer whose thought is fresh and creative. In view of our journey into Holland, you can explore to advantage the work of Maarten Maartens. Of his short stories of Dutch peasant life an excellent collection is 'My Poor Relations.' His longer novels include 'God's Fool,' 'The Greater Glory,' 'Joost Ave-lingh,' and others."

"In view of our coming Modern European year," he continued, "you'll find it worth while to read some of the important older works of fiction that will help create an atmosphere for you

next year. How many of you have read anything by George Sand? If not, let me commend you to make the acquaintance of Consuelo. It is long, but worth your attention. Alphonse Daudet has some charming volumes: The inimitable 'Tartarin of Tarascon' and 'Tartarin on the Alps,' and his delightful short stories entitled 'Letters from my Mill.' If you don't know Balzac read his 'Eugenie Grandet' and 'Cæsar Birotteau.'"

"The summer assembly season is now fully under way and there are indications of widespread interest in 1908's graduation and in the new class of 1912. I see we have with us a Baltimore member who can perhaps report on the 'Chautauqua Night' held at the time of the Methodist General Conference in that city." A four-page leaflet illustrated with a picture of the Aula Christi at Chautauqua was shown by the speaker who referred to the fact that a large number of these tasteful little invitations had been issued. "A fine audience gathered in the First M. E. Church on the evening of May 21st. Dr. W. L. Davidson, known as the leader of many of our strongest Chautauquas, presided at the meeting and the two addresses by Chautauqua's Chancellor, Bishop Vincent, and our C. L. S. C. Counselor, Bishop H. W. Warren, were not only reminiscent of the early days but as is characteristic of the two men, made the audience feel the note of optimism which is inseparable from Chautauqua. Almost the entire audience lingered to shake hands with the speakers, look over the announcements for next year, and compare notes on Chautauqua experiences."

"Your reference to Chautauqua optimism," said Pendragon, "is so well illustrated in this recent letter from a member of the Class of 1908, that I think I must give you a few selections. She writes humorously:

"'It is with swelling heart—and head, that I complete this last examination! Four years ago I thought "that's a good while. I wonder if I can do it?" But now when I look back how short the time seems and what a delightful and profitable time these four years have been! I have read three years as a lone reader and one year as a member of a circle, and while there is much to be said in favor of the circle, there is also much in favor of the lone readers. They are generally members of a family and in these days of clubs galore the tendency is to too much "clubbing" and not enough of the *quiet* of the home. So, dear Chautauqua, just here is where I would like to tell you, if I could get words adequate to describe it of the intense pleasure which this lone reader derived from her Chautauqua reading, right in a home with a husband whose strenuous life is such that he could not take the entire course, but who read with me the "French Revolution" by Shailer Mathews and pronounced it "just the very thing for a busy man like him." Also "English Government" by Moran, and "Races and Immigrants in America" and "Newer Ideals of Peace" by Jane Addams. So he



has gotten a great deal from it and has also been a great inspiration. I have had also a daughter in high school and college who found great help from my Chautauqua books, and we grew quite "chummy" through the bond of sympathy in which a common interest joined us. If, after this four years, we do not live and think and talk on broader lines, we are no true Chautauquans. I trust I shall be able to graduate with my class (Hurrah, '08 forever) this coming August. It will be an event in this life of mine."



"I think we also have a case of rather extreme optimism in the 1909 class," commented a member from Tennessee. "The reader I refer to is traveling at present, but anticipating the time when she will be at Chautauqua for graduation, 'not so very far distant, only seventeen months between.'"

"We are getting some valuable comments upon the books of last year," said Pendragon, as he indicated a file of reports. "We won't call for these today but will tabulate the results later so that we can all get the benefit of the various opinions and discover how far they are typical expressions, showing the general attitude of our readers. Among the newer circles that we are especially glad to welcome to the Round Table today is one of fourteen members at Temple, Texas. Many of the members are planning to spend the summer at Chautauqua so their second year will doubtless start off with a fresh accession of zeal. In Parma, Idaho, is a village of three hundred and fifty people. The circle has had a very prosperous year in spite of the fact that the town is without library facilities and some of the members live in the country. But we have discovered in more than one instance that country circles have developed an amount of initiative which has secured for them many of the advantages of larger communities. Another of the new circles dwells in Keeseville, New York, where we are told that local conditions are difficult for 'in summer everybody goes away or entertains and in winter the climate makes attendance at meetings a test of bravery much of the time.' Nevertheless, the circle has plans for enlarging its membership next year. Its leader is a Chautauqua reader of some years' standing. She has experienced the stimulating influence of seal courses and hopes to be able to show her fellow Chautauquans the difference between four years of systematic reading and mere haphazard dipping into things."

"We have literally almost used up THE CHAUTAUQUAN in our meetings," remarked the leader of the Danville, Kentucky, Circle. "We followed the suggested programs partly but added to them things we especially wanted. First we took a good view of American History and found it helpful and interesting. Then, in addi-

tion to our regular discussions of the week's work, each member of the class had one long paper during the year. The subjects were Americans of the nineteenth century who had contributed to progress along social or humanitarian lines. We had Jacob Riis, Peabody, Gallaudet, Judge Lindsey, and others like them. Our roll call was often in keeping with the long paper. For example, when we had Gallaudet, roll call was responded to by giving some sign in the mute language. I wish we might have in the September CHAUTAUQUAN a list of subjects for long papers along the line of the year's work. I have a class of eighteen young ladies, next year a circle of married ladies will be formed, and I shall order their books in August."

Pendragon noted the suggestion for subjects and assured the Kentucky circle that this and every other request designed to add to the efficiency of the work was greatly appreciated.

"I understand," he continued, "that the Outlook Circle of Mt. Vernon, New York, has been doing a little civic work for the town. We are especially interested in these ventures and should like particulars." Mr. Le Page, the delegate, then explained their plan of campaign. "This is the second time that we have tried to do something for the community," he said, "and it has been interesting work. This year we secured Mr. Wilbur F. Smith, game warden of Fairfield County, Connecticut, for a lecture on birds; especially on their preservation. We then issued a mimeographed letter to teachers explaining the nature of the lecture, its more than one hundred colored lantern slides, and the educational character of the work. The Superintendent and Board of Education endorsed our plans. We put the price of tickets at ten cents each and through our committee handed to each teacher a complimentary ticket and a copy of the letter. Different places for the sale of tickets near the various schools were indicated so that the children could get them readily. The lecture was given in the chapel of the First M. E. Church and an enthusiastic audience of four or five hundred, chiefly boys and girls, showed their appreciation of Mr. Smith's delightful talk and the remarkably effective lantern slides. Perhaps some of the younger circles," the delegate added, "may be interested in our general organization which has proved a very effective working machine. We have officers, all of whose duties are obvious: President, Vice President, Secretary-Treasurer, Press Correspondent, and Critic. I think the work of Press Correspondent has been one of our most important duties, for we make sure that the papers get the exact facts and they give us plenty of space. The same is true of the notices of the Edelweiss Circle and our townspeople know that the two Chautauqua

circles are working for the best interests of the individual and the community. Our two meetings each month are arranged by a single committee of three. At the end of the month, this committee appoints a chairman who selects two others to serve with him for the next month. Each committee in this way has a limited amount of administrative work and the programs gain in variety. In a record book all programs are arranged and recorded with the names of the persons to whom the different numbers are assigned. In this book also we keep a complete list of our members with class, address and telephone number so that the facts are always at hand. We are proud of the fact that after five years of hard work we have succeeded in arousing interest among the men. We have eight in our circle this year, nearly a fourth of the whole number."



Reminiscences of the unique Valentine day celebrated by the Norwalk, Ohio, circle were next contributed by one of the members of that ingenious company. "At our afternoon meeting," said the delegate, "we had our regular program with a very interesting paper on Poe and critical comments by one of the circle. For our valentine celebration we invited the young ladies' C. L. S. C. which meets in the evening, and the gentlemen of our own C. L. S. C. households. The accessories of the banquet you can readily picture for yourselves. Our program was planned to promote general jollity. You really need to have been there to appreciate the points. One of our number succeeded in constructing a valentine on the basis of 'What foreigners think of us,' which stirred her audience to frequent applause. Recitations, charades, original rhymes and all the devices known to an energetic literary club were employed and an amusing take-off of the year's serious work was an attempt by another of our members at 'Adoption of the Alien.' Her idea was to harmonize the present jargon of alien names by a scientific method designed to fit into the new scheme of things. Uncle Sam has been renaming the Indians. Why shouldn't somebody try her hand at the foreigners! The result might have been expected. The ancient Babel kept emerging in spite of all efforts to subdue him, the clever schemes of the leader developing quite immoderate hilarity upon the part of the circle!"

"While we are considering special days," said Pëndragon, "I must call your attention to this report of Peace Day as celebrated by the Indianapolis Circle. A number of important topics were discussed. The work of Baroness von Suttner, the story of the settlement of the Argentine Boundary, accounts of the recent Hague

## C. L. S. C. Round Table

Conference, the Nobel Peace Prize, and other related topics. Such a meeting gives an opportunity to bring together many different aspects of a single big question like this and in consequence it makes a deep impression."

"We had intended to have a Peace celebration early in the year," commented the delegate from Creston, Iowa, but realizing that we had a special Peace Day in May, we changed the date of our program. Our circle, 'The Progressives,' invited the 'Cosmopolitans' and the 'Society of the Hall in the Grove' to meet with us and share in the program. Roll call was responded to with recitations of an appropriate character. One of the members of the Cosmopolitan Circle gave an admirable review of 'Newer Ideals of Peace.' As musical numbers we had Oliver Wendell Holmes' Hymn of Peace and a unique musical entertainment portraying the history of our country as suggested in our songs. At the end of which a local flavor was given by the song of our own state, 'Iowa, Beautiful Land.' The program did not conclude with the banquet for we had a supplementary list of toasts with Mrs. Recknor, President of the Cosmopolitans, as toastmistress. Here are the topics which were brought out with great felicity by our different speakers: Peace in the Home, Peace in Women's Clubs, The Chautauqua League, The Nobel Peace Prize, Chili-Argentine Treaty, As Others See Us, Peace Among Neighbors."

The note books of the Round Table delegates recorded not a few entries while the speaker, Mrs. Whipple, was making her report, and they asked the privilege of quizzing her for further particulars when she concluded. Pendragon improved the opportunity to remind the Round Table of the series of studies to appear in THE CHAUTAUQUAN for next year entitled "The Friendship of Nations." "You'll be surprised," he said, "to discover how surprisingly the world has gone forward in the last few decades. In spite of some terrible wars, there are steadily growing economic and humanitarian and commercial interests which, all combined, are certain in the long run to work out peace. I once heard Miss Jane Addams in discussing the national child labor bill, express regret that our great country could not have taken up the vital question of child labor purely on its own merits for the sake of the children and the country. Instead, it had to win its appeal by means of the political pressure which could be invoked in behalf of the interstate commerce law. But as she said, it means something to secure it even by such an unenlightened method. So we must be glad of the Friendship of Nations even if we discover that sentiment and ethics seem often to have less to do with it than self interest.

A copy of the year book of the Hawthorne Circle of Andover, New York, was contributed to the archives of the Round Table. "This is the result of home talent you will notice," explained the delegate. An elaborate year book with a printer's bill attached seemed inadvisable for us, but this little pamphlet has answered every purpose and we feel quite attracted by its air of simplicity. The pages are typewritten but they are bound in a cover of firm white paper, which seems to cover up their slight irregularities and the knot of ribbon keeps them well in hand. I can commend the method to other circles who want a year book that costs but little."

"The Americanism of our circle," said a Kentucky delegate, "expressed itself by a special musical celebration for our closing meeting this year. We read with special pleasure the account of the Wa Wan Society and the sketch of Edward MacDowell in THE CHAUTAUQUAN. So we arranged for an entire program of MacDowell's music in order to become somewhat acquainted with his songs and at the same time gain some adequate idea of his qualities as a composer. We have, in our city, two singers of unusual excellence and interpretative ability, Mr. and Mrs. Matthews, whom we were able to secure. We extended the opportunity to the general public, tickets being sold for twenty-five cents, and after the concert the Chautauquans and their guests held an informal reception. We were glad to have this opportunity to pass on to the community some of the privileges of our American year."

The last speaker was the delegate from the circle at Punxsutawney, Pa., who unrolled a newspaper clipping of considerable proportions. "I am not going to read all this," she reassured the company, for I know that closing meetings are apt to be much alike and the charm is in the personal touches which each circle gives to such a gathering. We met in a spacious private house, which was necessary for our membership numbers over thirty. Heretofore we have gathered at a hotel, but the new plan was, of course, far more delightful though it made large demands upon our hostess. Roses and carnations and electric lights gave a charming setting for the long tables, and the program which was arranged in quite elaborate fashion, was made up of separate parts tied with silk cord. The intricacies of this program suggested a sense of mystery which was not altogether dispelled in penetrating farther. Each member found a sentiment on his card indicative of his duties or his character, and before the evening was over the circle had to submit to a roll call in which each proper name lent itself to some play upon the word. The orderly arrangement of the menu saved us from what otherwise might have been one of the

## C. L. S. C. Round Table

most difficult feats of the program—eating in Esperanto! I give you a copy of the program and you can see the situation! Mercifully there were no 'electives:'

## MENU.

	Vinbero	Frukto kaj Cerizos	
Arbo kaj Gardeno Frukto			Peklos
Premata Birdo		Frostata Suko	
	Buterata Pano		
Pizos in Skatolos		Saratoga Pomos de la Tero	
Salato		Fromago Pajlo	
	Glacio Kremo kaj Frago		
	Angelo Kuko		
	Cokolado Kuko		

Salata Migdalo

Fromago

"Most of the speakers who responded to toasts appeared to be more or less affected by the new language, the menu having given them a species of inoculation. Some secretly confessed that the feelings of human brotherhood engendered by the universal language seemed to develop slowly, but they were assured by the more glib and blithesome that the first stage was apt to be antipathy, and that this was not a fair time to be judged 'as others see us.' Perhaps I may add in closing that we've had a splendid year of work and living as we do in the heart of the soft coal region, we've had great opportunities to study our newly arrived countrymen. The text given to one of our speakers who responded to the toast for 1907-8 I leave with you, 'The flighty purpose never is o'ertook unless the deed go with it.'"



POCAHONTAS. Tecumtha. Pp. 90.  $7\frac{1}{4} \times 4\frac{3}{4}$ . \$1.00.

The author of this drama in five acts pleads timeliness for his subject by reference to the Jamestown Exposition and what it commemorates. For readers of the Chautauqua course the subject is particularly timely just now, though the treatment of historical facts is somewhat free. While the work is not devoid of quality, it never touches a very high mark. Its dedication, beginning:

"To honor those whose statesmanship and light

Construct the Panama Canal we write" . . .

strikes one as not having very well subdued "the big ditch" to the uses of literature. However, the book is better than the dedication and may be commended to young readers for its simplicity.

RURAL SCHOOL AGRICULTURE. Charles W. Davis. Pp. 267.  $5 \times 7$ . New York: Orange Judd Co. \$1.00.

A manual of experiment upon a subject that is deservedly receiving increased attention year by year. The intent is to impress upon rural school pupils the idea that rural pursuits are worthy of study; and that the study of them yields both intellectual and material advantage. On the reviewer's table the book seems admirable for content, clearness of explanation, and illustrative material including many pictures. Doubtless it will be found valuable in school use.

LEADING AMERICAN SOLDIERS. R. M. Johnston. Pp. 371.  $8 \times 5$ . Henry Holt & Co. \$1.75 net.

The author admits that a book on this subject is at present like a thing out of due time—that the trend of sentiment is toward disarmament and peace. Yet affairs of war cannot lose practical interest for us till universal and secure peace is realized; and even then the glory of men who did heroically and well according to the exigencies of their own times will not be taken from them. The writer has evident grasp not only of tactics but of what is meant by military strategy; he is judicial in his attitude alike toward Lee and Grant, toward Scott and McClellan. In either praise or censure his comments are well considered and strike the unprejudiced layman as authoritative. If in one instance he calls into question the wisdom

even of Lincoln, he does so as a sincere critic with reasons. Washington, Green, Taylor, Scott, Andrew Jackson, Grant, Sherman, Sheridan, McClellan, Meade, Lee, "Stonewall" Jackson, Joseph E. Johnson, each is presented not in a biography but by an account of his military career.

ENGLISH POETRY: 1170-1892. Selected by John M. Manly, Professor and Head of the Department of English, The University of Chicago. Ginn & Co., Boston. Pp. 580. \$1.50 net.

This is the best single volume anthology of English verse which has ever come to the attention of the reviewer. Its excellences are various but among them may be noted the rare catholicity of taste in the selection of the poems, the comprehensiveness of the survey of the entire field of English verse, and the compactness and portability of the book. The collection will prove invaluable to teachers of literature in that it is free from those gaps which mar most of the text book collections: every period is here well represented. A further merit is the fine selection of Middle English verse. Here are preserved poems and parts of poems inaccessible to the average reader and teacher, poems which are not over-difficult of reading by reason of the foot-notes which explain the obsolete words. Altogether, the volume is a rare one, containing a surprising amount of matter carefully presented, a volume which will be welcomed by the general reader as well as by the student and teacher.

EXPOSITION IN CLASS ROOM PRACTICE. By Theodore C. Mitchell and George R. Carpenter. The Macmillan Co.: New York. Pp. 376. Price 70 cents.

Of the making of rhetorics there is no end, doubtless because so few of them give satisfaction. The handbook upon exposition by Mr. Mitchell and Professor Carpenter for the use apparently of mature students in preparatory schools suffers perhaps from over-elaborateness of treatment and unnecessary subdivision of topics, but it is well supplied with examples for class exercises and will be useful to teachers of English composition.

THREE ACRES AND LIBERTY. Bolton Hall. Pp. 435. Illustrated. The Macmillan Company. \$1.75 net.

The very title of this book has a seductive sound. Who of us does not dream of liberty—a liberty vaguely associated with the world's work, yet unhampered by the hours of drudgery which force themselves upon even the most creative and joyous of workers. Nevertheless Mr. Bolton Hall's scheme does not offer complete emancipation. His liberty is given a sufficiently firm attachment to mundane conditions by grounding it upon "Three Acres." This liberty is for the nature lover who wishes to live his life in the open,



and is willing to work hard and do his share of drudgery, provided only he may choose his own surroundings and work with the beautiful and interesting products of the great world's garden. His book is not a scheme for an isolated life, but a practical plan for making a social, suburban environment productive of all the wealth which nature will lavish when we discover her methods. The first effect of this book is to make the reader want to try experiments. But the chapter on "Results to be Expected" will give just the dash of cold water necessary to develop his caution in setting out on a new enterprise. Following this come practical suggestions on methods, tools, equipment, capital, etc.; kitchen gardening, raising of fruit, poultry, etc., the cultivation of flowers for the city market, raising of bees—in fact such a variety of possible occupations seem to spring from the soil that one feels assured of a new future for the city dweller already reacting from the spell of the flat building with its modern conveniences but with no chance for contact with mother earth. The chapter on "Coming Profession for Boys" will give all parents and friends of boys a chance for meditation. An appendix with bibliography and some useful statistics adds to the very practical character of the book, which is already meeting with very wide acceptance.

## BOOKS RECEIVED.

- LOVE PURIFIED. Celesta Ball May.. 80 pp. 6½x9. \$1.00. Chicago: The Christian Century Company.
- THE DANCE OF LOVE. Dion Clayton Calthrop. 321 pp. 5½x7½. \$1.50. New York: Henry Holt & Company. 1907.
- THE LUCK OF THE DUDLEY GRAHAMS. Alice Calhoun Haines. 300 pp. 5½x7½. \$1.50. New York: Henry Holt & Company. 1907.
- THE TREASURE OF THE CANYON. Joseph B. Ames. 300 pp. \$1.50. New York: Henry Holt & Company. 1907.
- THE FLIGHT TO EDEN. Harrison Rhodes. 313 pp. 5½x7½. \$1.50. New York: Henry Holt & Company. 1907.
- GUNHILD. Dorothy Canfield. 342 pp. 5½x½. \$1.50. New York: Henry Holt & Company. 1907.
- MA SOEUR HENRIETTE par Ernest Renan with vocabulary. William F. Giees. 92 pp. 4½x6½. 35 cents. New York: Henry Holt & Company. 1907.
- MEISTER MARTIN DER KUFNER UND SEINE DESELLEN von Hoffman. R. H. Fife, Jr. 132 pp. 4½x6½. New York: Henry Holt & Company. 1907.
- \* FRENCH SHORT STORIES, edited by Douglas Labaree Buffum. 491 pp. 5x7. 90 cents. New York: Henry Holt & Company. 1907.
- DIE AHNFRAU by Franz Grillparzer. Edited by Frederick W. J. Heuser, A. M., and George H. Danton, Ph. D. 257 pp. 4½x6½. 80 cents. New York: Henry Holt & Company. 1907.
- DARWINISM TODAY. Vernon L. Kellogg. 403 pp. 6x9. \$2.00 net. New York: Henry Holt & Company. 1907.

- WAGE-EARNERS' BUDGETS. Louise Bolard More. 280 pp. 6x9. \$2.50 net. New York: Henry Holt & Company. 1907.
- A TURNPIKE LADY. Sarah N. Cleghorn. 257 pp.  $5\frac{1}{2} \times 7\frac{1}{2}$ . \$1.25. New York: Henry Holt & Company. 1907.
- WORDS TO THE WISE AND OTHERS. Ellen Burns Sherman. 301 pp.  $5\frac{1}{2} \times 7\frac{1}{2}$ . \$1.50. New York: Henry Holt & Company. 1907.
- ANCIENT SOCIETY or Researches in the Lines of Human Progress from Savagery Through Barbarism to Civilization. Lewis H. Morgan, LL. D. 554 pp.  $5\frac{1}{2} \times 8$ . \$1.50. New York: Henry Holt & Company. 1907.
- THE LIFE OF THE FIELDS. Richard Jeffries. 320 pp.  $4\frac{1}{2} \times 7$ . 75 cents. New York: T. Y. Crowell & Company. 1907.
- NATURE NEAR LONDON. Richard Jeffries. 286 pp.  $4\frac{1}{2} \times 7$ . 75 cents. New York: T. Y. Crowell & Company. 1907.
- THE OPEN AIR. Richard Jeffries. 313 pp.  $4\frac{1}{2} \times 7$ . 75 cents. New York: T. Y. Crowell & Company. 1907.
- RHEINGOLD, Wagner's Music-Drama retold in English verse. Oliver Huckel. 103 pp.  $5 \times 8$ . 75 cents. New York: T. Y. Crowell & Company. 1907.
- THE JAPANESE NATION IN EVOLUTION. William Eliot Griffis, D. D.; L. H. D. 408 pp.  $5\frac{1}{2} \times 8$ . \$1.25 net. New York: T. Y. Crowell & Company. 1907.
- THIS MYSTICAL LIFE OF OURS. Ralph Waldo Trine. 190 pp.  $5 \times 8$ . \$1.00 net. New York: T. Y. Crowell & Company.
- THE MAKING OF A TEACHER. Martin C. Brumbaugh. 351 pp. 6x8. \$1.00 net. Philadelphia: The Sunday School Times.
- THE INFINITE AFFECTION. Charles S. Macfarland. 174 pp.  $5\frac{1}{2} \times 7$ . Boston: The Pilgrim Press. 1907.
- ELEMENTS OF PLANE AND SPHERICAL TRIGONOMETRY. James Howard Gore, Ph. D. 200 pp.  $5\frac{1}{2} \times 8$ . New York: G. P. Putnam's Sons. 1907.
- THOUGHTS ON BUSINESS. Waldo Pondray Warren. 237 pp.  $5\frac{1}{2} \times 8$ . \$1.25. Chicago: Forbes & Company. 1907.
- LIVING BY NATURAL LAW. John Edwin Ayer. 141 pages. 5x7. Seattle: Lowman & Hanford. 1906.
- THE PSYCHOLOGY OF PUBLIC SPEAKING. Walter Dill Scott. 222 pp. Philadelphia: Pearson Brothers.
- IN THE DESERT OF WAITING. Annie Fellows Johnston. 36 pp. 4x7. Boston: L. C. Page & Company. 1905.
- THE THREE WEAVERS. Annie Fellows Johnston. 48 pp. 4x7. Boston: L. C. Page & Company. 1905.
- A MANUAL OF PERSONAL HYGIENE, Proper Living upon a Physiologic Basis by American Authors. Edited by Walter L. Pyle. 440 pp.  $5\frac{1}{8}$ . \$1.50 net. Philadelphia and London: W. B. Saunders Company. 1907.
- DAS FRAULEIN VON SCUDERI VON Hoffman. With introduction and notes by Gustav Gruener. 105 pp.  $5 \times 6\frac{1}{2}$ . 35 cents. New York: Henry Holt & Company. 1907.
- SPANISH CORRESPONDENCE. E. S. Harrison. 157 pp.  $5 \times 7\frac{1}{2}$ . \$1.00. New York: Henry Holt & Company. 1907.
- JEAN FREDERICK HERBART and Education by Instruction by Gabriel Compayre. Translated by Maria E. Findlay, B. A. 140 pp.  $5\frac{1}{2} \times 8$ . 90 cents net. New York: T. Y. Crowell & Company. 1907.

# Summer School Courses at Chautauqua, New York

## Season of 1908

### DEPARTMENT OF INSTRUCTION.

JOHN H. VINCENT, Chancellor.  
ARTHUR E. BESTOR, Gen'l Dir.

GEORGE E. VINCENT, President.  
PERCY H. BOYNTON, Secretary.

### EDUCATIONAL COUNCIL.

MISS JANE ADDAMS,  
Hull House, Chicago.

PRES. B. P. RAYMOND,  
Wesleyan University.

MR. MELVIL DEWEY,  
Pres. Amer. Library Institute.

PRES. G. STANLEY HALL,  
Clark University.

### SUMMARY OF COURSES.

The following is merely a list of courses offered in the thirteen schools of Chautauqua Institution during the summer of 1908. A complete catalog, giving a description of each course, will be mailed on application to Chautauqua Institution, Chautauqua, New York. This catalog will give full information as to tuition fees and expenses, etc.

#### I. ENGLISH LITERATURE.

Prof. William Norman Guthrie, Mr. Edward Howard Griggs,  
Mr. Percy H. Boynton, Prof. Sherlock B. Gass.

1. English Lyric Poetry. 2. Goethe's Faust. 3. Shakespeare.  
4. Dante's Divine Comedy. 5. Six Great Novels. 6. High School English. 7. Principles and Practice of Composition. 8. Composition and Rhetoric.

#### II. MODERN LANGUAGES.

##### FRENCH.

M. Benedict Papot, Dr. G. E. Papot, Mr. H. R. Vandeputte.

1. Beginning French, Natural Method. 2. Tutoring Class in Natural Method. 3. Beginning French Elementary Grammar. 4. Tutoring Class Elementary Grammar. 5. Interpretation of Easy French Texts. 6. Intermediate French Grammar. 7. Intermediate French, Natural Method. 8. Syntax and Elementary Composition. 9. Balzac. 10. Advanced French Prose. 11. French Literature. 12. Advanced Phonetics. 13. Children's Classes. 14. Beginner's Course. 15. The French Club.

##### SPANISH AND ITALIAN.

Mr. L. E. Bonilla, Prof. Rodrigo H. Bonilla.

16. Elementary Spanish Grammar. 17. Elementary Conversation and Reading. 18. Advanced Spanish. 19. Spanish Club. 20. Elementary Italian Grammar.

##### INTERNATIONAL INSTITUTE OF ESPERANTO.

Mr. Edmond Privat, M. Benedict Papot.

21. Beginning Esperanto, Natural Method. 22. Beginning Esperanto, Grammar. 23. Advanced Esperanto, Natural Method. 24. Composition and Syntax. 25. Normal Course of Esperanto for Esperanto Teachers. 26. Elocution and Conversation.

## Summer School Courses

## GERMAN.

Prof. E. J. Fluegel, Mr. W. S. Blakeslee.  
 27. Elementary German Grammar. 28. Elementary German Reading and Conversation. 29. Tutoring Class in Elementary German. 30. Intermediate German Composition and Syntax. 31. Intermediate German Reading and Conversation. 32. Advanced German, German Classics. 33. Grillparzer and Hebbel. 34. German Novels of the 19th Century. 35. Children's Class in German. 36. Lectures in German. 37. German Teachers' Conferences. 38. German Table, German Entertainment and German Club.

## III. CLASSICAL LANGUAGES.

Prof. Donald Cameron.

1. Beginning Latin. 2. Teachers' Advanced Training Course, (a) Studies in Cæsar, (b) Studies in Virgil's Aeneid. 3. College Latin Courses, (a) Selections from Ennius, Catullus, Tibullus, Horace, Ovid, Phaedrus, Seneca, and Martial; (b) Terence's Adelphi. 4. Greek Literature. 5. Elementary Greek. 6. Latin Teachers' Conferences.

## IV. MATHEMATICS AND SCIENCE.

Dr. Nels J. Lennes.

1. Elementary Algebra. 2. Plane Geometry. 3. Plane Trigonometry. 4. College Algebra. 5. General Pedagogy of Mathematics.

## PHYSICS.

6. Physics I. 7. Physics II. 8. Physical Laboratory Work I. 9. Physical Laboratory Work II.

## CHEMISTRY.

Prin. E. R. Whitney.

10. Chemistry. 11. Chemistry Laboratory.

## NATURE STUDY AND AGRICULTURE.

Miss Alice G. McCloskey, Mr. A. A. Allen, Prof. Charles H. Tuck.

13. Lecture Course in Nature Study for Teachers and Parents. 14. Field Work. 15. Bird Work. 16. Gardening.

## V. PSYCHOLOGY AND PEDAGOGY.

President E. B. Bryan, Prof. Charles H. Judd, Miss Emily Bradshaw, Miss Alice Louise Harris, Miss Frances Moshier, Mrs. Mary Boomer Page, Miss E. Josephine Rice, Dr. James A. Babbitt, Miss Sarah Freeman.

1. Educational Principles. 2a. Educational Psychology. 2b. Application of Psychology to Education. 3. Elements of Psychology.

## ELEMENTARY EDUCATION.

4. Methods for Teachers of Grammar Grades. 5. Methods for Teachers of Primary Grades. 6. Rural School Methods. 7. Hand Work for Elementary Schools.

## THE KINDERGARTEN.

8. Professional Kindergarten Course. 9. Kindergarten Preparatory Course.

## COURSES IN SPECIAL METHOD.

10, 11. Public School Drawing. 15, 16. Black Board Sketching.

## CLASSES FOR BOYS AND GIRLS.

19. Kindergarten. 20. The Nursery Kindergarten. 21. The Boys' Club. 22. Girls' Club. 23. German and French.

## Summer School Courses

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### VI. RELIGIOUS TEACHING.

Prof. John E. MacFadyen, Rev. Alfred E. Lavell, Dr. Jesse L. Hurlbut.

1. Studies in Psalms and Prophets. 2. Teaching the Bible.
3. International Relations B. C. 4 and 5. A repetition of courses 2 and 3. 6. The Sunday School Teachers' Bible Class. 7. The Sunday School Teachers' Normal Class. 8. Bible Stories to Children. 9. Addresses on Palestine.

### VII. LIBRARY TRAINING.

#### THE CHAUTAUQUA LIBRARY SCHOOL

Is designed for librarians of smaller libraries and library assistants who cannot leave their work for the extended courses offered in regular library schools, but who can get leave of absence for six weeks of study to gain a broader conception of their work and a general understanding of modern methods and ideas.

#### LECTURES.

Dr. Melvil Dewey will be general director of the school. Mary E. Downey, librarian of the Public Library, Ottumwa, Iowa, will be resident director with Sabra W. Vought, Librarian of the University of Tennessee and Alice E. Sanborn, Librarian of Wells College as instructors. The work of the staff will be supplemented by special lectures from time to time and by Library Week, July 13-19.

#### COURSE OF STUDY.

The course is systematically planned to accomplish the most possible in six weeks, each requiring 40 hours of study. Regular lectures and lessons will include: cataloging, classification (decimal system), accessioning, author numbers, shelf-listing, book selection and buying, reference work, bibliography, library building and equipment, library organization and administration, statistics and accounts, book-making, binding and repair, note taking, library handwriting, mechanical preparation of books for the shelves, serials, loan systems, library extension, work with children, schools, study clubs, etc.

The Chautauqua and neighboring libraries give the students practical work under direction of their instructors. Practice work, following instruction, is carefully revised. Visits are made to Buffalo and other places of interest and benefit to library workers.

### VIII. DOMESTIC SCIENCE.

Miss Anna Barrows, Miss Elizabeth Darrow, Miss Helen M. Day, Miss Lura Duntz.

- Household Economics, Demonstration Lectures, Regular Classes. 1. School Room Cookery. 2. Sanitation and Dietetics. 3. Practical Home Cooking. 4. Household Management. 5. Sewing. 6. Shirt Waists.

### IX. MUSIC.

#### PUBLIC SCHOOL MUSIC.

Hamlin E. Cogswell.

Normal Training School for Supervisors and Grade Teachers.

- (A) Supervisors' Course. (B) Grade Teachers' Course.

#### MANDOLIN, GUITAR, AND BANJO.

Mr. Myron A. Bickford.

## Summer School Courses

## PIANO.

Mr. William H. Sherwood, Miss Georgia Kober, Mrs. E. T. Tobey.

## ORGAN.

Mr. Henry B. Vincent.

## VOICE.

Mr. Frank Croxton, Mrs. Marie Zimmerman, Mr. Charles E. Washburn, Mrs. Eleanor Stark-Stanley.

## VIOLIN.

Mr. Sol Marcossou.

## X. ARTS AND CRAFTS.

Mr. Frank P. Lane, Mr. Raymond Thayer, Mr. Grove R. Branch, Miss Evelyn M. Griswold, Miss Beatrix Griswold, Miss E. E. Garrabrant, Miss Claire A. Babbitt, Miss Arianna E. Kelly.

## CERAMICS.

Mrs. L. Vance Phillips, Miss Fannie M. Scammell.

## ITALIAN ART.

Mr. W. B. Stevens.

1. The Painters of Italy. 2. The Madonna in Art. 3. The Art of Venice.

## XI. EXPRESSION.

Prof. S. H. Clark, Mrs. Emily M. Bishop, Mrs. Bertha Kunz Baker, Miss J. L. Newlin.

1. First Year Normal Course—(a) Voice Culture and Vocal Expression, (b) Gesture According to Psychologic Laws, (c) Literary and Dramatic Interpretation, (d) Artistic Rendering. 2. Second Year Normal Course. 3. Public School Teachers' Course in Reading and Methods of Teaching It. 4. Reading Aloud. 5. Vocal Culture. 6. Non-Professional Course. 7. Interpretative Course in Poetry of Robert Browning. 8. Modern Drama as the Interpretation of Life. 9. Group Courses.

## XII. PHYSICAL EDUCATION.

Dr. J. W. Seaver, director.

1. The Normal Course. 2. General Gymnastics. 3. Medical Gymnastic Exercises. 4. Health Culture. 5. Outdoor Sports and Games. 6. Aquatics.

## XIII. PRACTICAL ARTS.

## BUSINESS TRAINING.

Mr. W. H. Covert, Mr. C. R. Wells.

## SHORTHAND AND TYPEWRITING.

Mr. W. D. Bridge, Miss Bridge.

## PARLIAMENTARY LAW.

# Classified Program for 1908

## Special and Annual Events.

July 2	Opening of the Assembly	Aug. 1-8	United Mission Conference
July 4	Opening of Summer Schools	Aug. 4	Old First Night Exercises
July 4	Summer Schools Reception	Aug. 12	Pennsylvania Day
July 8	Annual Prize Spelling Match	Aug. 14	The Annual Question Box
July 20-25	Esperanto Congress	Aug. 18	Feast of Lanterns
July 23	International Peace Day	Aug. 19	Recognition Day Exercises

## SERMONS.

Sunday Morning	July 5	Prof. J. E. McFadyen
Sunday Morning	July 12	Pres. E. Y. Mullins
Sunday Morning	July 19	Dr. W. L. Watkinson
Sunday Morning	July 26	Pres. Graham Taylor
Sunday Morning	August 2	Dr. J. Wilbur Chapman
Sunday Morning	August 9	Pres. J. D. Moffat
Sunday Morning	August 16	Bishop John H. Vincent
Sunday Morning	August 23	Dr. Robert Stuart MacArthur
Sunday Morning	August 30	Prof. Herbert L. Willett

## LECTURES.

### Religious.

Devotional Hours	July 2-3	Bishop John H. Vincent
Devotional Hours	July 6-10	Prof. J. E. McFadyen
Devotional Hours	July 13-17	Pres. E. Y. Mullins
Devotional Hours	July 20-23	Dr. W. L. Watkinson
Devotional Hours	July 27-31	Pres. Graham Taylor
Devotional Hours	Aug. 3-7	Dr. J. Wilbur Chapman
Devotional Hours	Aug. 10-14	Pres. J. D. Moffat
Devotional Hours	Aug. 17-21	Pres. Henry Churchill King
Devotional Hours	Aug. 24-28	Rev. Joshua Stansfield

### *The Earliest Prophets and Their Message*

Aug. 3-7

Prof. C. M. Coburn

(1) Amos; (2) Hosea; (3) Isaiah the Prince; (4) Other Prophetic Voices and the Fall of Nineveh; (5) Jeremiah.

### *Four Great Monks*

Aug. 3-7

Rev. A. E. Lavell

(1) Benedict of Nursia; (2) Hildebrand; (3) Bernard of Clairvaux; (4) Martin Luther.

### *The Ethics of Personal Life*

Aug. 3-8

Prof. Edward Howard Griggs

(1) The Aim of Life; (2) The Problem of Moral Failure; (3) Self Culture and Social Service through a Vocation; (4) The Problem of Personal Relationship; (5) The Educational Opportunity; (6) The Modern Religious Problem.

## Classified Program for 1908

## Sociological and Historical.

Address	July 3	Miss Jane Addams
On an Old School House	July 11	Bishop John H. Vincent
Everyday Life in France. Social and Domestic Oddities	July 13	Miss Aimee Tourgee
The German Kaiser	July 14	Mr. Arthur E. Bestor
Holy Week in Southern France	July 15	Miss Aimee Tourgee
Temperance Legislation at Washington	July 21	Mrs. Margaret Dye Ellis
Lecture	July 22	Prof. J. H. Scanlon
Lecture	July 23	Rev. Howard H. Russell
Temperance Progress in the South	July 24	Rev. G. W. Young
Work of a Modern Charity Organization Society	July 25	Mr. Frederic Almy
The Constitutional Limits of Federal Regulation of Business	July 27	Dean James P. Hall
The Constructive Policy of Governmental Supervision of Corporations	July 27	Hon. Herbert Knox Smith
The Value of the Food and Drugs Act	July 28	Dr. J. H. Wiley
Postal Laws and Parcels Post	July 28	Mr. Chas. William Burrows
Property and the Press	July 29	Mr. Norman Hapgood
The Place of the Party in Modern Politics	July 31	Hon. Everett Colby
Federal Control and the Doctrine of States Rights	July 31	Hon. William A. Chanler
The Romance of Papyrus Hunting	Aug. 5	Prof. C. M. Cobern
The Pathfinder	Aug. 8	Rev. H. M. Chalfant
<i>English Views of England</i>	Aug. 10-14	Mrs. Philip Snowden
(1) Peeps at Parliament through a Woman's Eyes; (2) Politics and Progress in Great Britain; (3) The Mother of Parliaments; (4) The English Woman of Today; (5) The Sketch-book of an Englishwoman.		
<i>Miscellaneous Lectures</i>	Aug. 10-13	Dr. J. M. Buckley
(1) Civics, Ethics, and Pathology of the Automobile; (2) Supposed Miracles; (3) Disappointed Candidates for the Presidency.		
Address	Aug. 12	Gov. Edwin S. Stuart
The Pittsburg Survey	Aug. 15	Mr. Robert A. Woods
<i>The Making of Modern Europe</i>	Aug. 17-20	Prof. C. F. Lavell
(1) The Permanent Work of Napoleon; (2) The Unification of Germany; (3) The Liberation of Italy.		
<i>Social Experiments in Britain and British Colonies</i>	Aug. 24-29	Hon. Percy Alden
(1) Old Age Pensions (New Zealand and Australia); (2) Arbitration and Conciliation; (3) Land and the Landless (England, New Zealand, and Canada); (4) Sweating, its Cause and Cure (New Zealand, Australia, and England); (5) Problem of the Unemployed (England, New Zealand).		



# Classified Program for 1908

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## Literary.

<i>Contemporary Poetic Drama</i>	July 6-11	Mr. William Norman Guthrie
(1) Ibsen; (2) Hauptmann; (3) Maeterlinck; (4) Echegaray; (5) Rostand; (6) Philips and Yeats.		
<i>Critics of the Later Victorian Age</i>	July 14	Mrs. Emily Huntington Miller
<i>Parnassus from the Foothills</i>	July 16	Mrs. Emily Huntington Miller
James Russell Lowell	July 21	Prof. Paul M. Pearson
Rudyard Kipling	July 23	Prof. Paul M. Pearson
<i>Modern French Literature</i>	Aug. 17-21	Mr. Leon H. Vincent
(1) The Hotel de Rambouillet and its Famous People; (2) The French Academy and its Influence; (3) Molière, the Dramatist and the Man; (4) Madam de Sévigné; (5) Voltaire.		
<i>The Social Meaning of the Novel</i>	Aug. 24-28	Mr. Percy H. Boynton
(1) Jane Austen; (2) Thackeray; (3) Dickens; (4) Hawthorne; (5) Meredith.		

## Pedagogical and Scientific.

Lecture	July 2	Prof. J. M. Tyler
History and Aims of the Lake Placid Conference on Household Economics	July 6	Mrs. Ellen H. Richards
Lectures	July 7, 17	Mr. Melvil Dewey
Requirements of the Modern House	July 8	Prof. J. M. White
Lectures	July 9, 13	Pres. George E. Vincent
Modern Theories of Diet	July 10	Mr. Horace Fletcher
Lecture	July 14	Mrs. H. L. Elmendorf
Lecture	July 16	Miss Katharine L. Sharp
The School and the Library	July 15	Supt. W. H. Elson
An Ounce of Prevention	July 18	Mrs. Clara Z. Moore
Finding Oneself	July 25	Mrs. Clara Z. Moore
Sub-Conscious Mysteries of Life	Aug. 1	Dr. James A. Babbitt
The Essential Elements of Good Music	Aug. 1	Mrs. F. E. Hughey
<i>Messages of 19th Century Scientists</i>	Aug. 17-22	Prof. S. C. Schmucker
(1) Wöehler—The Unity of the World; (2) Lydell—God in His World; (3) Darwin—The Blessing of Adversity; (4) Agassiz—The Sacredness of Truth; (5) Van Beneden—The Curse of Idleness.		

## ILLUSTRATED LECTURES.

Our Wounded Friends—The Trees	July 2	Mr. John Davey
Indian Corn	July 9	Miss Anna Barrows
Faust in Music and Art	July 16	Mr. N. J. Corey
An Operatic Retrospect	July 18	Mr. N. J. Corey
The Federation of the World	July 23	Mr. Hamilton Holt
The Haunts of Shakespeare	July 28	Dr. W. L. Davidson
The Heart of the Alps	July 30	Dr. W. L. Davidson
The Milk Supply of our Cities	Aug. 1	Dr. Jay W. Seaver
A Gondola Ride around Venice	Aug. 5	Dr. Jesse L. Hurlbut
Military Life in Germany	Aug. 13	Dr. Henry Zick
The Forest	Aug. 22	Hon. James S. Whipple
Ideal Conditions of Labor	Aug. 26.	Hon. Percy Alden

## Classified Program for 1908

## MUSIC.

*Religious Music.*

Sacred Song Service, 7:45 p. m. each Sunday; Elijah, Mendelssohn, July 24;  
Messiah, Handel, Aug. 7; Martyr of Antioch, Sullivan, Aug. 11.

*Band Concerts.*

Open Air Band Concerts, usually Tuesday, Thursday, and Saturday evenings at  
7, July 13 to August 24.

*Special Concerts*

July 15	Nonsense Songs	Aug 5	Ballad Concert
July 17	American Composers' Night	Aug. 15	Joan of Arc, Gaul
July 25	Patriotic Concert	Aug. 17	Faculty Concert
July 27	Joan of Arc, Gaul	Aug. 21	Manzoni Requiem, Verdi
July 31	Manzoni Requiem, Verdi	Aug 24	Golden Threshold, Lehmann

*Organ Recitals*

Special Recitals	July 7, 9	Mr. I. V. Flagler
Special Recitals	July 20, 21	Mr. C. F. Morse
Special Recitals	Aug. 4, 6	Mr. Chas. E. Clemens
Special Recitals	Aug. 11, 13	Prof. G. W. Andrews
Special Days through season	* * *	Mr. H. B. Vincent

*Artists' Recitals*

Piano and Violin Recitals by Messrs W. H. Sherwood and Sol Marcossion Monday afternoons in Higgins Hall. Vocal recitals by Mr. Frank Croxton and Mrs. Marie Zimmerman on Thursday afternoons in Higgins Hall. A fee is charged.

## READING HOURS AND RECITALS.

*Reading Hours*

Aunt Carey on Parliamentary Law	July 2	Mrs. J. F. Lewis
Aunt Carey on The Wooden Legged Captain	July 3	Mrs. J. F. Lewis
Reading Hours	July 6-10	Mrs. Emily M. Bishop
Reading Hours	July 20, 22	Prof. S. H. Clark
James Russell Lowell	July 21	Prof. Paul M. Pearson
Rudyard Kipling	July 23	Prof. Paul M. Pearson
Reading Hours	July 27-31	Mrs. Bertha Kunz Baker
Reading Hours	Aug. 10-14	Miss Jane Herendeen
Reading Hours	Aug. 24-28	Miss Marjorie Benton Cooke

*Recitals*

The Scarlet Letter, Salvation through Suffering	July 14	Prof. S. H. Clark
Silas Marner—Salvation through Love	July 7	Prof. S. H. Clark
Les Miserables—Salvation Through Service	July 29	Prof. S. H. Clark
Love's Labor's Lost	July 11	Mrs. Bertha Kunz Baker
The Servant in the House	Aug. 12	Mrs. Bertha Kunz Baker
The Rivals	July 20	Prof. C. Edmund Neil
The Henrietta	July 21	Prof. C. Edmund Neil
Plantation Days in Song and Story	July 22	Prof. Paul M. Pearson
Lucrezia Borgia (Hugo)	Aug. 8	Mr. George Riddle
Selected Program	Aug. 10	Mr. George Riddle

# Assembly Calender for 1908

*Name of Chautauqua. Assembly Dates. Manager.*

## CALIFORNIA.

Pacific Grove, July 12-25. Mrs. E. J. Dawson,  
Sec., San Jose, Cal.  
Recognition Day, July 21. Speaker, W. C. Evans, D. D.  
Special Features: John Sharp Williams, Mrs. Lenora Lake, Dr.  
Ira Laudrith, Cyclone Southers.

## COLORADO.

Boulder, July 4-Aug. 14. F. A. Boggess,  
Sec.  
Special Features: Miss Jane Addams, Dr. Charles Fordyce, Dr.  
Silas Neff, Hrubby Brothers Quintette, etc.  
Schools: Psychology and Pedagogy, Science, Primary Meth-  
ods, Literature, Music, Oratory, Physical Culture, etc.

## CONNECTICUT.

Pine Grove (Canaan), July 28-Aug. 5. E. C. Tullar  
Recognition Day, July 30. Speaker, Rev. G. M. Brown.  
Schools: Bible, Domestic Science, Nature, Elocution, Music.  
August 4-5, Sunday School Conference.  
Plainville (Conn. Chaut. Assem.) July 21-29. B. F. Gilman, Sec.  
Recognition Day, July 23.  
Features: Prominent members of Political Parties to represent  
wants of Parties.

## ILLINOIS.

Dixon (Rock River), Aug. 1-16. L. A. Beard. Supt. Polo.  
Recognition Day, Aug 10. Speaker, Judge D. E. Mack.  
Features: Gov. Hanly, Dr. Quayle, Wm. Sunday, Dr. Colledge,  
Lou. Beauchampe, Miss Brehms, Walt Holcomb, Frank Dixon, Maude  
Ballington Booth, Jacob Riis, Gen. O. O. Howard, Ex-Sen. Carmack,  
Chas. Payne, etc. First week, Temperance Institute; second week,  
Mission Study.

Havana, July 30-Aug. 16. Jas. L. Loar,  
Mgr. Bloomington.  
Recognition Day, Aug 7. Speaker, Dr. George E. Vincent.  
Features: Innes Band, Gipsy Smith, Judge Ben Lindsey, Billy  
Sunday, etc.

Lithia Springs, Aug. 15-30. Rev. J. L. Douthit.  
Recognition Day, Aug. 24.  
Special Features: Gypsy Smith, Dr. Aked, Mrs. Snowden, Mon-  
taviile Flowers, Whitney Bros. Quartet.

Petersburg (Old Salem), Aug. 5-20. Rev. J. M. Johnson.  
Recognition Day, Aug. 15.  
Special Features: Hon. John Sharp Williams, John Temple  
Graves, Billy Sunday, Rev. Geo. R. Stuart.

Pontiac, July 18-Aug. 2. A. C. Folsom.  
Recognition Day, July 25. Speaker, Dr. E. L. Eaton.  
Special Features: Gov. John A. Johnson, Gov. J. Frank Hanly,  
Gov. Hoch, Congressman Watson, Gypsy Smith, John Sharp Wil-  
liams, Bishop W. McDowell.

## INDIANA.

Kokomo, July 31-Aug. 9. Wm. E. Reuch, Sec.  
 Recognition Day, Aug. 8.  
 Special Features: Gabriel Maguire, Father McCorry, Hon. W. I. Nolan, Ross Crane, Ralph Parlette, Hon. H. V. Adams, etc. Education Departments: Arts and Crafts, C. L. S. C. Round Table, Domestic Science.

## IOWA.

Charles City, Aug. 3-15. Dr. A. D. Clark, Supt.  
 C. L. S. C. work conducted by Mrs. Chas. E. Risser. Special Features: Gov. Johnson, Gypsy Smith, Frederick Warde, Mrs. Maybrick, Will Carleton, etc.

Clarinda, Aug. 5-14. W. E. Whittaker, Sec.  
 Recognition Day, Aug. 13.  
 Special Features: Wm. A. Sunday, Mrs. Pickett, Judge Ben Lindsey, Hon. John Sharp Williams, Mrs. Ballington Booth.

Clear Lake, July 27-Aug. 3. Dr. W. W. Carlton, Sec., Mason City.  
 Special Features: Dr. W. A. Quayle, Will Carleton, Gov. Hanly, Judge Brown.

Fort Dodge, Aug. 16-23. J. F. Monk, Sec.  
 Recognition Day, Aug. 17. Speaker, Rev. M. S. Hughes.  
 Special Features: Dr. Montgomery, Frederick Warde, Alton Packard, Msgr. Tihen.

State Centre, June 27-July 5. W. L. Newman, Secretary.  
 Recognition Day, July 4. Speaker, Dr. Frank Gunsaulus.  
 Special Features: Gov. Hanly, Strickland Gillilan, Dr. James S. Montgomery, Dr. John M. Driver, Father Daly, Paul M. Pearson, etc.

Waterloo, June 22-July 2. R. N. Corwin, Sec.  
 Recognition Day, July 1. Speaker, Mrs. Charles Risser.  
 Special Features: Gov. John S. Johnson, Gov. Frank Hanly, Bishop Fallows, George R. Stuart, Sylvester Long.

## KANSAS.

Cawker City (Lincoln Park Assem.), Aug. 1-16. Robert Good, Sec., Jamestown.

Recognition Day, Aug. 11.  
 C. L. S. C. work conducted by Miss Meddie O. Hamilton. Special Features: Bishop Griswold, Bishop Weekley, Pres. C. J. Kephart, Everett Kemp. Various Educational Departments.

Clay Center (Clay County Chautauqua), Aug. 7-16. H. W. Stackpole, Sec.

Recognition Day, Aug. 13.  
 Special Features: Father Daly, S. A. Long, Guy Carleton Lee, Frank Dixon, Edmund Vance Cook, Geo. C. Peck, Dr. Geo. L. Robinson, Alton Packard.

Ottawa, June 15-26. Henry Durst.  
 Recognition Day, June 25. Speaker, Judge R. A. Burch.  
 Special Features: Gov. Frank Hanly, Gov. John A. Johnson, Rev. Geo. A. Stuart, Dr. Jesse L. Hurlbut, Prof. Amherst Ott, Sunshine Hawks, etc.

C. L. S. C. Department conducted by Miss Meddie O. Hamilton.

# Assembly Program for 1908

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Wathena, Aug. 8-16. A. W. Themanson, Sec.  
 Recognition Day, Aug. 12. Speaker, Rev. M. F. Troxell.  
 C. L. S. C. Department conducted by Rev. M. F. Troxell.  
 Special Features: Will Carleton, Father Daly, Ed. A. Ott, Walter Holcomb, J. Adam Bede, Mrs. Pickett.  
 Winfield, July 6-17. A. H. Limerick, Sec.,  
 119 E. 9th Ave.  
 Recognition Day, July 13.  
 Special Features: Sen. E. W. Carmack, Dean A. A. Wright, Judge Ben Lindsey, Mrs. Pickett, Leon H. Vincent, Dr. Samuel Garvin, Dr. Geo. L. Robinson.

## MAINE

Ocean Park (Lewiston), July 30-Aug. 12. L. G. Jordan, Sec., Lewiston, Mo.  
 Recognition Day, Aug. 6. Speaker, Prof. A. W. Anthony, D. D.  
 Special Features: Prof. Hugh Ross Hatch, Albert Armstrong, etc.

## MARYLAND

Mountain Lake Park, Aug. 4-28. W. L. Davidson, Mgr.  
 Recognition Day, Aug. 26. Speaker, Rev. D. W. Howell.  
 Special Features: Geo. R. Stuart, Gipsy Smith, DeWitt Miller, W. T. Corey, Frederick Warde, Mrs. Philip Snowden.

## MASSACHUSETTS

Northampton (Conn. Valley Chautauqua), July 7-17. Dr. W. L. Davidson, Mgr., 1711 Lamont St., N. W., Washington, D. C.  
 Recognition Day, July 14. Speaker, Dr. Charles F. Aked.

## MISSOURI

Carthage, July 2-9. E. H. Wyatt, Sec.  
 Recognition Day, July 9.  
 Special Features: Ex-Gov. Richard Yates, Alexander Corkey, Sen. Carmack, Gov. Harding, Rev. H. M. McDowell, Bill Bone, etc.  
 Mexico, July 19-26. Chas E. Stokes, 1123 E 12th St., Kansas City, Mgr.  
 Recognition Day, July 24.  
 Special Features: Geo. R. Wendling, Edmund Vance Cook, Sen. Tillman, Pamahasika's Birds, etc.

## NEBRASKA

Tecumseh, July 10-19. Dr. C. W. Graff, Sec.  
 Recognition Day, July 14. Speaker, Gen. John C. Black.  
 Special Features: Apollo Quartette, Frank G. Smith, Dixie Jubilee Singers, Dr. Montgomery, Ralph Bingham, Gilbert Eldridge.

## NEW JERSEY

Ocean Grove, June 14-Sept. 31. A. E. Ballard, Sec.  
 Recognition Day, July 31. Speaker, Bishop Wilson.

## OHIO

Bethesda (Epworth Park), Aug. 6-23. J. S. Secrest, Supt.  
 Recognition Day, Aug. 21. Speaker, Dr. W. O. Thompson.  
 Special Features: Bishop Hartzell, Gov. Hanly, J. W. Hill, D. D., Dr. A. W. Lamar, Dr. W. L. Davidson, Dr. J. J. Wallace.

## Assembly Program for 1908

Firelands Chautauqua, Aug. 1-9. Earl D. Holtz.  
 Recognition Day, Aug. 4.  
 Miami Valley (Franklin), July 17-Aug. 3. F. Gillum Cromer.  
 Recognition Day, July 31.  
 Special Features: Sen. J. P. Holliver, Hon. John Sharp Wil-  
 liams, Weil's Band, Rev. W. A. Sunday, Rev. Geo. R. Stuart, Dr.  
 Madison C. Peters.  
 Orrville, July 17-Aug. 2. Byron W. King,  
 Pres., Pittsburg, Pa.  
 Recognition Day, July 30. Speaker, Rev. Dr. Elward.  
 Educational Departments: Bible Work, English, Normal, Phys-  
 ical Culture, Elocution.

## PENNSYLVANIA.

Pennsylvania Chautauqua  
 (Mt. Gretna), July 3-Aug. 5. V. W. Dippell.  
 Recognition Day, July 30. Speaker, Gov. Stuart.

## SOUTH DAKOTA.

Big Stone Lake Chautauqua, June 30-July 15. R. J. Hicks, Sec.  
 Recognition Day, July 10. Speaker, Frank Allan Peake.  
 Special Features: Hon. G. A. Gearhart, Dr. W. Robertson, Frank  
 H. Gammel, etc.  
 Lake Madison, June 27-July 14. G. G. Smith, Pres.  
 Recognition Day, July 7.  
 Educational Departments: C. L. S. C., Elocution, Physical Cul-  
 ture, Bible School, Kindergarten, Sunday School Normal.

## WISCONSIN.

Madison (Monona Lake), July 21-31. Jas E. Moseley, Sec.  
 Recognition Day, July 31. Speaker, Rev. D. W. Howell.  
 Special Features: Rev. Geo. R. Stuart, Mrs. Pickett, Gypsy  
 Smith, Weil's Band.

